

REESE LIBRARY

OF THE

UNIVERSITY OF CALIFORNIA.

Received

May 1884

Accessions No.

24875

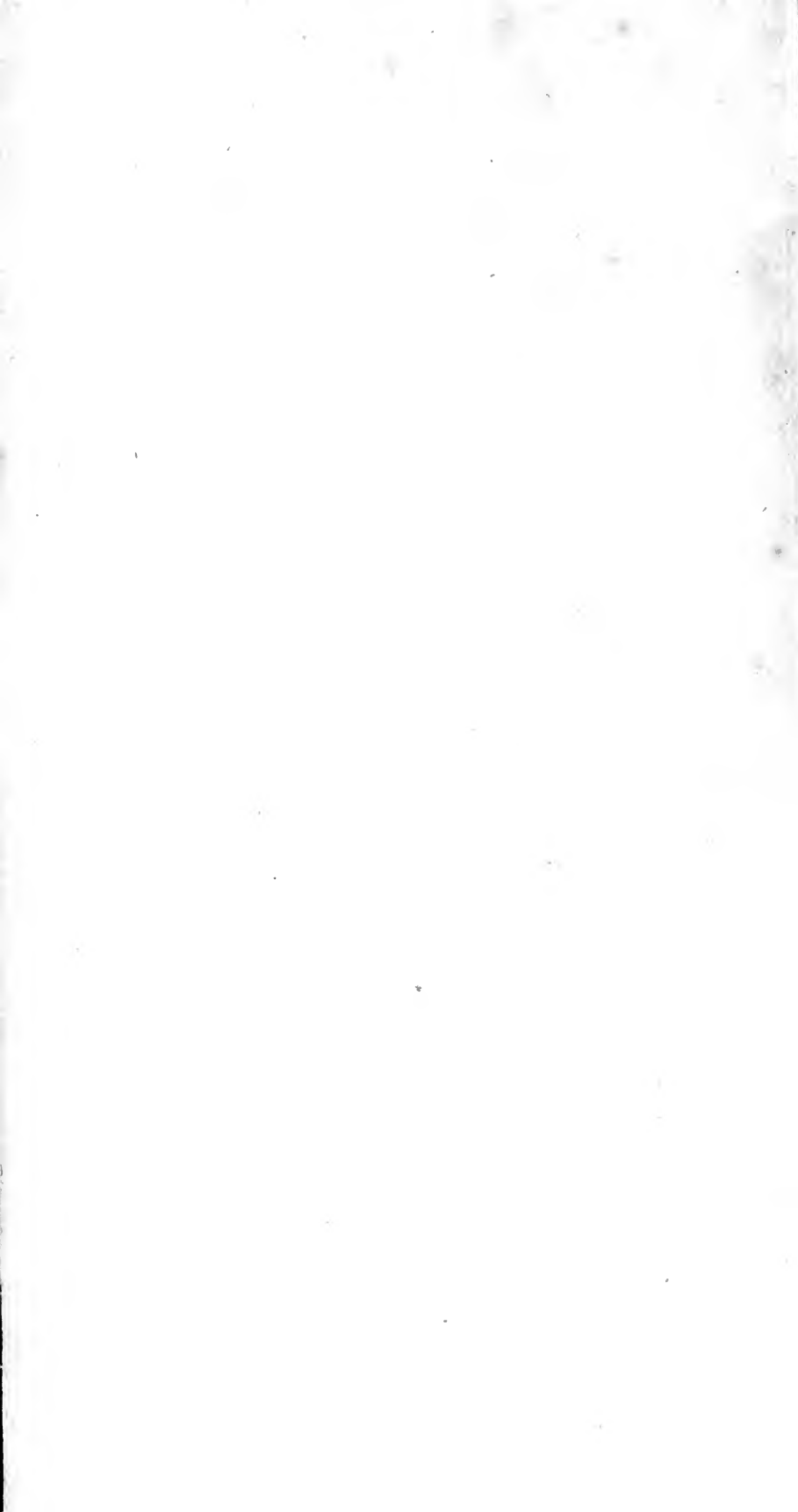
Shelf No.

699d

5932

h

200
\$ Durant





Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

A

HEBREW CHRESTOMATHY

DESIGNED AS THE FIRST VOLUME

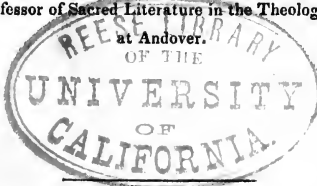
OF A COURSE OF HEBREW STUDY.

BY

MOSES STUART

Associate Professor of Sacred Literature in the Theological Institution

at Andover.



1829.

ANDOVER :

FLAGG AND GOULD, PUBLISHERS AND PRINTERS.

Codman Press.

DISTRICT OF MASSACHUSETTS, to wit :

District Clerk's Office.

Be it remembered, that on the twenty fourth day of January, A. D. 1829, in the fifty third year of the Independence of the United States of America, Moses Stuart, of the said district, has deposited in this office the title of a book, the right whereof he claims as Author, in the words following, *to wit* :—"A Hebrew Chrestomathy designed as the first volume of a course of Hebrew study. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Institution at Andover."—In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned :—" and also to an Act entitled, "An act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned ; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN W. DAVIS, } Clerk of the District
of Massachusetts.

24875

PJ
4571
S8
MAIN

PREFACE.

THE title given to this little volume, (Chrestomathy, from the Greek *χρηστική μάθη*, *simple instruction, easy learning*), may seem strange to an ear accustomed merely to our common circle of English words, among which it is not found. It has, however, been long in general use, among most of the nations on the continent of Europe; and not in the Latin language only, but in their own respective dialects. It is a convenient *technical* word; and on this account, I have adopted it as the title of this work.

Chrestomathies in Latin and Greek, have long been employed for the instruction of youth, in most of the countries of Europe. The utility of them is so evident, that scarcely any one has ventured to call it in question. A great variety of them are now current in our own country; although they do not bear the appellation to which I have been adverting. So general, moreover, is the conviction of their utility, that the practice of employing them has extended to all the modern languages, which are studied among us to any considerable extent. The French, the Italian, the German, and the Spanish, all have their respective Chrestomathies; and this, to the great convenience of learner and teacher.

On the continent of Europe, however, where Chrestomathies in nearly every language that is studied, are almost universally employed, there has been some diversity of opinion among the learned, about the expediency of employing Chrestomathies in the Hebrew language. The late J. G. Eichhorn, of Göttingen, so well known to the literary world, in his *Bibliothek*, (a long continued and very able work, made up of learned reviews, essays, etc.), was accustomed to speak with much disregard of Hebrew Chrestomathies, and to protest against them. Others have done the same thing. But the reason of this is evident; and it must be acknowledged, also, that it was sufficient. Of all the Hebrew Chrestomathies which I have yet examined, (and I have seen most of them which have acquired any considerable name), none have been conducted on a plan, which affords substantial aid to the learner. Most of them have been almost a mere reprint of select parts of the Bible; and often times, of some of the most difficult parts of all the Scriptures, merely because the *rhetorical* qualities of the pieces selected were very striking. Against such Chrestomathies Eichhorn might well protest; for why should not the student at once purchase his Hebrew Bible, and study in that the lessons printed in his Chrestomathy, rather

DISTRICT OF MASSACHUSETTS, to wit:

District Clerk's Office.

Be it remembered, that on the twenty fourth day of January, A. D. 1829, in the fifty third year of the Independence of the United States of America, Moses Stuart, of the said district, has deposited in this office the title of a book, the right whereof he claims as Author, in the words following, *to wit* :—"A Hebrew Chrestomathy designed as the first volume of a course of Hebrew study. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Institution at Andover."—In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned:" and also to an Act entitled, "An act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN W. DAVIS, } Clerk of the District
of Massachusetts.

24875

PJ
4571
S8
MAIN

PREFACE.

THE title given to this little volume, (Chrestomathy, from the Greek *χρηστική μάθη*, *simple instruction, easy learning*), may seem strange to an ear accustomed merely to our common circle of English words, among which it is not found. It has, however, been long in general use, among most of the nations on the continent of Europe; and not in the Latin language only, but in their own respective dialects. It is a convenient *technical* word; and on this account, I have adopted it as the title of this work.

Chrestomathies in Latin and Greek, have long been employed for the instruction of youth, in most of the countries of Europe. The utility of them is so evident, that scarcely any one has ventured to call it in question. A great variety of them are now current in our own country; although they do not bear the appellation to which I have been adverting. So general, moreover, is the conviction of their utility, that the practice of employing them has extended to all the modern languages, which are studied among us to any considerable extent. The French, the Italian, the German, and the Spanish, all have their respective Chrestomathies; and this, to the great convenience of learner and teacher.

On the continent of Europe, however, where Chrestomathies in nearly every language that is studied, are almost universally employed, there has been some diversity of opinion among the learned, about the expediency of employing Chrestomathies in the Hebrew language. The late J. G. Eichhorn, of Göttingen, so well known to the literary world, in his *Bibliothek*, (a long continued and very able work, made up of learned reviews, essays, etc.), was accustomed to speak with much disregard of Hebrew Chrestomathies, and to protest against them. Others have done the same thing. But the reason of this is evident; and it must be acknowledged, also, that it was sufficient. Of all the Hebrew Chrestomathies which I have yet examined, (and I have seen most of them which have acquired any considerable name), none have been conducted on a plan, which affords substantial aid to the learner. Most of them have been almost a mere reprint of select parts of the Bible; and often times, of some of the most difficult parts of all the Scriptures, merely because the *rhetorical* qualities of the pieces selected were very striking. Against such Chrestomathies Eichhorn might well protest; for why should not the student at once purchase his Hebrew Bible, and study in that the lessons printed in his Chrestomathy, rather

DISTRICT OF MASSACHUSETTS, to wit:

District Clerk's Office.

Be it remembered, that on the twenty fourth day of January, A. D. 1829, in the fifty third year of the Independence of the United States of America, Moses Stuart, of the said district, has deposited in this office the title of a book, the right whereof he claims as Author, in the words following, *to wit* :—"A Hebrew Chrestomathy designed as the first volume of a course of Hebrew study. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Institution at Andover."—In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an Act entitled, "An Act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN W. DAVIS, } Clerk of the District
of Massachusetts.

24875

PJ
4571
S8
MAIN

PREFACE.

THE title given to this little volume, (Chrestomathy, from the Greek *χρηστική μάθη*, *simple instruction, easy learning*), may seem strange to an ear accustomed merely to our common circle of English words, among which it is not found. It has, however, been long in general use, among most of the nations on the continent of Europe; and not in the Latin language only, but in their own respective dialects. It is a convenient *technical* word; and on this account, I have adopted it as the title of this work.

Chrestomathies in Latin and Greek, have long been employed for the instruction of youth, in most of the countries of Europe. The utility of them is so evident, that scarcely any one has ventured to call it in question. A great variety of them are now current in our own country; although they do not bear the appellation to which I have been adverting. So general, moreover, is the conviction of their utility, that the practice of employing them has extended to all the modern languages, which are studied among us to any considerable extent. The French, the Italian, the German, and the Spanish, all have their respective Chrestomathies; and this, to the great convenience of learner and teacher.

On the continent of Europe, however, where Chrestomathies in nearly every language that is studied, are almost universally employed, there has been some diversity of opinion among the learned, about the expediency of employing Chrestomathies in the Hebrew language. The late J. G. Eichhorn, of Göttingen, so well known to the literary world, in his *Bibliothek*, (a long continued and very able work, made up of learned reviews, essays, etc.), was accustomed to speak with much disregard of Hebrew Chrestomathies, and to protest against them. Others have done the same thing. But the reason of this is evident; and it must be acknowledged, also, that it was sufficient. Of all the Hebrew Chrestomathies which I have yet examined, (and I have seen most of them which have acquired any considerable name), none have been conducted on a plan, which affords substantial aid to the learner. Most of them have been almost a mere reprint of select parts of the Bible; and often times, of some of the most difficult parts of all the Scriptures, merely because the *rhetorical* qualities of the pieces selected were very striking. Against such Chrestomathies Eichhorn might well protest; for why should not the student at once purchase his Hebrew Bible, and study in that the lessons printed in his Chrestomathy, rather

than purchase another book which offered him nothing more than a part of the simple text of his Bible ?

A few Chrestomathies have contained notes, mostly of a kind which have respect to higher or lower criticism ; but very few offer any considerable assistance in respect to grammatical analysis. Of course, books of this class have never satisfied the wants of beginners, and therefore they have soon fallen into neglect.

So far as my knowledge of Hebrew Chrestomathies extends, none have yet been published, which are like the present in regard to the specific object to be attained. It remains therefore for an experiment to be made, in order to determine whether a *Hebrew* Chrestomathy, more fully adapted to the wants of beginners than has been usual, will not find as good encouragement, and be of as much utility, as a Latin or Greek one. On this experiment the present little volume ventures ; not claiming to have accomplished all which may be desirable, but aiming at least to break the way, in which others may follow, and do for the Hebrew that which has in some cases been so admirably accomplished for other ancient, and for the modern languages.

That which is done *viva voce* in the lecture-room, and addressed to the ear of Hebrew students, on the continent of Europe, it is my aim to exhibit here to the eye of our students, on printed pages. The author of this small volume, while he cherishes the highest regard for the profound and extensive erudition of many scholars and teachers in the old world, still professes himself unable to see how a beginner in Hebrew, who receives *oral* instruction *ex cathedra*, (and writes down as well as he can, which at the best must be very badly at first, what is dictated to him, phrase by phrase, or word by word, and then cons over what he has written), can be more profited, than to have the same instruction, of which he has made but an imperfect copy in his notes, *fully* exhibited in a well printed book, and so arranged, that recurrence to it is, at all times, easy and without the danger of mistake. With all his deference to the great masters of teaching in Europe, he cannot persuade himself, that in this point they are not mistaken. at least, with regard to the *elementary* part of linguistic study ; and above all, in regard to such a language as the Hebrew, the writing down of which is so difficult for the unpractised beginner. No wonder that so few in Europe ever pursue the study of the Hebrew to any great length, while the process of acquiring it is made so tedious ; and while (it may be added) their studies are conducted on a plan, which makes the learner rather a *passive recipient* than an *active agent*. The human mind, from its very nature, cannot long follow such a course of study with much satisfaction.

In regard to the selection of pieces for this Chrestomathy, it has been my design to choose those which are easy, and, in some respect or other, of special interest ; and which may therefore serve

at once to excite the student and to instruct him. If any one should suggest, that there are other pieces in the Old Testament of equal or of superior interest, and which ought to have been preferred, I shall not dispute the point with him; for in a book, which is *all* divine, and of such a compass as the Old Testament, it would be strange if some thirty chapters should comprise all that is striking, and useful, and beautiful. It were easy to make out many more volumes of Chrestomathy, like the present, and yet to leave much behind, which one must pronounce very excellent. My plan has been, to take that which might serve to aid and to instruct the beginner; which is easy, and yet inviting; and in following this plan, I have, of course, omitted most of the awfully sublime parts of the Old Testament, nearly all of which are replete with exegetical and grammatical difficulties. How incongruous it would be, in a selection of such pieces as the present, to be guided only by rhetorical taste, and to make out a book merely containing "the beauties of the Bible," no considerate person will fail to perceive.

I have extended the selection so far, as may serve the purposes of an introduction to the regular, *exegetical* study of the Hebrew. My views of the importance of accurate, grammatical analysis, are sufficiently explained in the notes appended to this volume. In estimating the present work, I must beg the reader to remember, that my *principal* design is, to aid the student in the *grammatical* study of the Hebrew. All else besides this, is added for the sake of smoothing the way, and making it more attractive. No student of any understanding, can long content himself with the mere study of words, forms, and syntactical constructions; he must understand, in some good degree, the meaning of what he reads, in order to take any pleasure in it. Recognizing this principle of our nature, I have all along, from the very outset, added such brief exegetical remarks as may assist the beginner, and make his progress more agreeable to him. As the Notes advance, they become (as is proper) more exegetical, and less grammatical. But no grammatical difficulty whatever is wittingly passed over, without an attempt at explanation. The exegetical remarks are, for the most part, very brief; but, I would fain hope, such as are better adapted to beginners, than if they were more formal. What is sometimes given in a single sentence, has cost me hours of study. But the parade of learning would ill become a book of this kind; and I would rather hazard the imputation of having written too briefly, than of having made out a great book, which the learner could neither relish nor understand. A case like the present I take to be one, in regard to which it may be truly said, *μέγα βιβλίον μέγα κακόν*.

Some of the investigations, which led to remarks made at the close of various pieces in this selection, have cost time and effort which critical students, and probably such only, will know well how to estimate. If these remarks should prove to be useful to the

learner, either in the way of instruction or of excitement to further investigation, it will be more than a compensation for all the labour bestowed on them.

The expense of publishing books of criticism on the Hebrew language, and of printing Hebrew, is a thing that is yet but very imperfectly understood, in our country. That the public may be enabled to make some proper estimate of it, and so to judge, on good grounds, whether the price of books like the present is put too high, it is proper to state, that the labour of correcting a printed sheet of Hebrew, with the accents, is at least *twenty five* times as much as that of correcting English printed with a type of the like size; and that the labour of the printer in setting up and correcting such a sheet, is at least *six* times as much as that of executing a sheet in English. Then the labour of the original writing or composition, where so many Hebrew words are to be written as occur in the notes to this volume, is, at least, *four* times as much as that of composing a like quantity in mere English. Besides all this, no sheet is contained in the present volume, which has not, in the printing, gone through at least *five* several corrections or revisals, besides the corrections of the printers. Let those who know how to estimate the severity of such labour, judge, in view of these facts, whether the present book and others of a similar character, can reasonably be asked for at a lower price than that at which they are actually sold.

If the reader should find the Hebrew text contained in this volume to be accurately printed, (which I trust will be the case), he must attribute this, in good part, to the untiring diligence and praise-worthy accuracy of Mr. William G. Schauffler, of Stuttgart in Germany, a member of the present Middle Class in our Theological Seminary, who made the three first revisals of it, as it came from the printers' hands; to the kind and valuable aid of Mr. C. E. Stowe, one of the assistant Teachers of the Greek and Hebrew languages here, for the present year, who went through with another complete revisal; and to the unwearied diligence and patience of the printers and publishers, who have spared no pains to accomplish all which I wished to be done. Several errors in the text of Van der Hooght, (from which the Hebrew is copied), have been detected and corrected; but how many more are committed, time will develope. He who has once printed Hebrew, will never boast of security against being detected in some errors. The types break off or draw out, and frustrate the hopes which his labours at correction had led him to cherish; the ink does not always reach the minuter vowels and accents so as to give a due impression; and where there are so many objects of attention, as the printing of Hebrew with vowels and accents necessarily presents, *humanum est errare*. I can only say, that I have done all which my time and circumstances rendered it possible for me to do, in or-

der that the text might be correct. The *whole* book has gone through the hands of Mr. Stowe, as well as my own, in the correction ; and although not immaculate, will, I hope, be found to be so far accurate as not to give the student much trouble.

The reader will observe, that from the 56th page onward, 16 pages are numbered, 56*a*, 56*b*, etc. The reason of this is, that when the printing of the book was commenced, both parts of it, viz. the Hebrew text, and the Notes, were begun at the same time, and 56 pages were allowed for the first part, so that the Notes were commenced with p, 57 etc. But in printing, the numerous breaks in the Hebrew text, and especially the poetic part of the Hebrew, occupied much more room than was anticipated ; so that, in order to comprise what was desirable in the Chrestomathy, it was necessary to extend the Hebrew 16 pages beyond the space that had been left for it. This will occasion no inconvenience to the reader ; but it is proper to say, on account of the publishers, that this volume contains 16 pages more than it seems to contain.

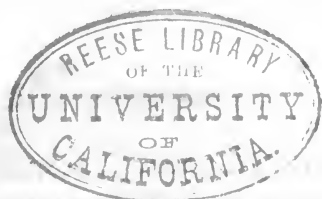
As the circle of *elementary* Hebrew books is now completed, and a Lexicon, Grammar, and Chrestomathy will not, all together, cost more than the former price of a Hebrew Lexicon, it is to be hoped that the progress of Hebrew study may keep pace with the facility and cheapness of the means to aid it. Hebrew is now accessible to all classes of people, who may wish to learn it. Private persons, for their own advantage and gratification, may study it. I venture to affirm, without the fear of being contradicted by any one who has had experience, that the Hebrew is now more accessible than the Latin or Greek, and can be learned in less than half the time which either of these languages costs. The apparent difficulties, at the outset, arise from the difference of its written characters, (especially of the vowels), from those of our western languages. These difficulties, however, speedily vanish ; and then the simplicity of arrangement, of declension, and of conjugation, in the Hebrew language, is such, that the progress is much more rapid than either in Latin or Greek. The imaginary terrors, in which this language has been clothed, belong to some of the older books of instruction, and not to the Hebrew itself. I do most earnestly hope that the day is coming, when the subject of Hebrew study will be treated with more candour than it has been in our country, for a century past ; and that the obscurity which has been thrown around it, by such treatises of former days as have invested it with confused and confounding mists, and the terrors also, which have been merely imagined to exist by such as are reluctant to make the exertion demanded of those who embark in the study of it, or have not enough of the energetic spirit of acquisition to urge them forward in such a study, will vanish away before the illuminating and enterprising spirit of the day, and never more make their appearance. *Incepisse dimidium est.* A moderate part of the time that has been spent by

many an excellent minister of the gospel, in the pursuit of Commentary on the original Hebrew Scriptures, in order that he might understand the meaning of them, (which, when he attains it, is only a secondary source, and the correctness of which, he must, without a personal knowledge of the Hebrew, often be unable to estimate), would have enabled him to go directly himself to the *original* source, and to satisfy his own mind by *original* evidence. May the time speedily arrive, when this will be better understood, and more extensively believed!

Should the present volume meet with sufficient encouragement to open the way for more works of a similar nature, it is my design to go on with the selection of other appropriate parts of the Hebrew Scriptures, so as to complete a *full course of exegetical study* in the Hebrew language. The present volume is designed as the first in such a series. The extent of such a *Course of Study*, will depend on the encouragement given to works of this nature in our country, and on the measure of health which it may please a kind Providence to bestow upon me. It is not my design to publish *in extenso* any more of the *Hebrew text*, as in the present volume; because every student should of course have a Hebrew Bible. A *selection*, however, from the Hebrew Scriptures, adapted to a proper course of Hebrew study, is what I intend to make; and on this, will be written critical, grammatical, and exegetical notes. The last will, of course, be the predominant ones, in all future publications designed to be a continuation of the present. But as the whole course will be adapted to *beginners*, so more particular attention will be paid to *their* actual wants, than any of our present commentaries have given. The forms, syntax, and etymology of words will never be neglected, nor any pains spared to lead the student to an accurate and fundamental knowledge of what properly belongs to philology.

M. STUART.

Theol. Seminary;
Andover, Jan. 8, 1829.



PART I.

EXAMPLES FOR PRAXIS.

VERBS.

No. I. (§ 212. seq. Par. I.)

- (a) לָקַט לֶשֶׁן מִטֵּר מֵלֵט מִכֵּר מֵשַׁל סָקַל קָטַר קָמַט
קָמַץ קָשַׁר שָׁטַן שָׁטַם שָׁמַט שָׁמַר שָׁנַס שָׁקַט שָׁקַל
שָׁקַץ שָׁקַר;
(b) שָׁלַט שָׁלַם;

No. II. (§ 220 seq. Par. II.)

- (a) כָּבַד (כָּבַד) שָׁמַן (שָׁמַן) קָמַל (קָמַל) דָּבַק (דָּבַק)
גִּידַל (גִּידַל);
(b) קָטַן יָגַר יָקַשׁ יָכַל שָׁכַל (שָׁכַל);

No. III. (Comp. § 78 seq.)

- בָּטַל בָּקַר גָּמַל גָּזַל דָּלַק דָּשַׁן פָּלַם פָּנַס פָּלַט פָּשַׁט
תָּמַן;

No. IV. (Comp. § 78 seq.)

- זָכַר לָבַן סָבַל מָגַר מָכַר טָבַל טָפַל טָפַשׁ קָבַל קָדַם;

No. V. (Comp. § 78 seq.)

- לָמַד מָלַךְ מָסַךְ מָשַׁךְ סָלַךְ סָמַךְ צָמַד צָמַת קָטַף קָצַף;

No. VI. (Comp. § 78 seq.)

בְּדֹל גִּבֹּר כָּבֶשׂ פָּגַשׁ דְּבַר כָּפַר פָּתַר בְּכַר גִּבֹּל דָּפַק;

No. VII. (Comp. § 78 seq.)

זָבַד לָכַד לָפַת מָגֵד סָבַךְ סָגֵד סָפַד צָפַד צָפַת קָפַד;

No. VIII. (Comp. § 78 seq.)

גָּלַב גָּמַד דָּלַג כָּזַב כָּלַב כָּנַף כָּסַף פָּלַג פָּסַג פָּקַד;

No. IX. (Comp. § 78 seq.)

כָּיִיד כָּתַב בָּיִיד גָּדַף;

No. X. (§ 224 seq. Par. III. IV.)

הִפֵּךְ חִבֵּשׁ חִפֵּץ חָשַׁב חָתַם חָשַׁף חָקַר עָבַד עָבַר עָזַב;

No. XI. (§ 229 seq. Par. V.)

זָהַר מָהַר בָּחַן פָּחַד פָּעַל שָׁעַן גָּעַר מָעַל טָעַם בָּחַר;

No. XII. (§ 233 seq. Par. VI.)

בִּטַּח בָּלַע גָּבַהּ זָבַח זָנַח פָּצַח שָׁכַח צִמַּח מָשַׁח סָלַח
דָּמַע שָׁגַע;

No. XIII. (Comp. § 111 seq. also Par. V. etc.)

(a) רָדַף רָחַם רָחַק רָצַח רָעַשׁ רָשַׁע רָתַח רָתַק רָפַס
רָחַב;

(b) בָּרַךְ גָּרַשׁ דָּרַךְ דָּרַשׁ זָרַע חָרַף פָּרַע שָׂרַשׁ שָׂרַץ
קָרַב;

(c) סָגַר מָסַר מָכַר כָּפַר טָהַר בָּזַר בָּעַר זָמַר גָּמַר דָּבַר;

No. XIV. (§ 224 seq. Par. IV.)

אֶבֶל אֵבֶק אֶגֶר אָדָם אָדָר אָהֵב* אָהֵל אָזֶן אָחֵר אָלֶם
אָמֵן:

No. XV. (§ 240 seq. Par. VII.)

אָבֵד אָחִיז* אָבֵל אָמֵר אָסֶף* אָהֵב* אָבֵה אָפֵה:

No. XVI. (§ 243 seq. Par. VIII.)

(a) יָאֵל יֵבֵל יָדַע יָבֵחַ יָלַד יָלַף יָסֵף יָרַד יָקָשׁ יָשָׁם
יָצָא:

(b) יָבֵשׁ יָגַע יָגַר יָקָץ יָרַשׁ יָשָׁר יָעַף יַעֲזֹץ יָרַט:

No. XVII. (§ 248 seq. Par. IX.)

יָטַב יָלַל יָמַר יָנַק יָשָׁר יָמֵן יָסַר*:

No. XVIII. (§ 251. Par. X.)

יָנַח יָצַג יָצַת יָצַע:—יָסַד יָסַר יָצַק יָצַר יָשָׁר:

No. XIX. (§ 252 seq. Par. XI.)

נָבֵט נָגַע נָדָר נָבֵל נָדָף נָטַל נָקַם נָזַל נָמַל נָצַר נָטַשׁ:

No. XX. (§ 256 seq. Par. XII.)

פָּזַז פָּלַל גָּלַל גָּנַן דָּלַל זָקַק מָלַל מָכַךְ חָמַם טָלַל עָלַל
פָּתַת:

No. XXI. (§ 267 seq. Par. XIII. XIV.)

(a) תּוֹרַר שׁוֹרַר שׁוֹק שׁוֹט שׁוֹב צוֹר עוֹר עוֹף סוֹג נוֹף פּוֹן
טוֹב אוֹר:

(b) גִּוַע חֹר עֹת:

(c) רִיב בֵּין דִּיג:

No. XXII. (§ 276 seq. Par. XV.)

בָּטָא בָּרָא גַמָּא דְכָא חָטָא פְּלָא מְלָא (מְלָא) נָבָא נָצָא
צָבָא:

No. XXIII. (§ 280 seq. Par. XVI.)

בָּכָה פְּלָה דְחָה דְמָה זָכָה חָסָה פְּסָה כָּרָה מָנָה צָפָה
קָנָה קָנָה קָרָה רָדָה שָׁנָה:

No. XXIV. (§ 293.)

שָׁפַת שָׂרַת שָׁחַת שָׁבַת צָמַת עָשַׁת נָשַׁת:

NOUNS MASCULINE.

No. XXV. (§ 345 seq. Par. XXV.)

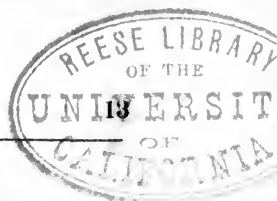
עִיר קוֹל לְבוּשׁ זְרוּעַ גֵּר נִיר כּוֹחַ צַדִּיק גְּבוּר מַלְכוּת
אֲבִיוֹן:

No. XXVI. (§ 347 seq. Par. XXV.)

הֵיכַל מִיכַל אוֹצָר מוֹסָר מְשָׁמֵר מְעַגֵּל מְעַבֵּר מְעִין
מְעַרְךְ עוֹלָל גּוֹזֵל גּוֹרֵל שׁוֹלֵל:

No. XXVII. (§ 350 seq. Par. XXV.)

קְדוּשׁ עֲצוּם מְלוֹן רְעִבוֹן יְאֹזֹר יֵאֱמוּן מְקוֹם מְצוּד הַמוֹן
סְפִיחַ:



No. XXVIII. (§ 353 seq. Par. XXV.)

נָבַל חָדָשׁ יִשָּׁר רָחֵב רִשְׁעֵי חֹזֶק עֲמָק עֶקֶר עֲנֹב שִׁגְלֵי זָהָב
בָּרָק בְּשָׁרִי:

No. XXIX. (§ 356 seq. Par. XXV.)

גִּדְרֵי יִרְדֵּי גִזְלֵי אֶרֶץ יִתְדֵי קֶצֶר עֵרֵל פִּלְטַת עֵתֶק חֲנֹפֶה
יָבֵשׁ:

No. XXX. (§ 359 seq. Par. XXV.)

(1) *A* form, § 363.

אָבוֹ אֲדוֹן אֶרֶץ גִּפּוֹן חָרֵב נֶפֶשׁ עֶבֶד קָרוֹן בַּעַל בַּעַר בַּחוֹן
פֶּתַע סֹלַע פֶּסַח לָחֶם רָחֵם:

(2) *E* form, § 364.

בִּטָּן בֶּשֶׂם דָּגָל זֶבַח טַבַּח יִתֵּר פְּלֹא לָקַח נִשְׁרֵי פֶגֶר
פֶּסֶל נִטֵּעַ נֹזֵם חָקֵר חֶרֶם חֶשֶׁק יִצָּר עִדֵּר פֶּתַח חֶלֶף
עֶמֶק:

(3) *O* form, § 365.

אָבֹן אֶהֱלֵי אֶמֶר גִּדְּלֵי אֶרֶץ בִּפְהֵן בִּפְסֵר שַׁעַל כֶּפֶר רָחֵב
חֲמָר:

(4) *A* form in verbs עָי and עָו, § 366.

אֲנִי חֲנוּךְ אֵיל לֵיל צִיד שִׁית עֵין בִּיר חוּץ לִישׁ עֵיט
קִיץ עוֹל שׁוּא (שׁוּא):

(5) Forms derived from verbs לָחַ, § 367.

בָּעִי דָּחִי דָּלִי חֲצִי מָחִי מְעִי סָחִי עָדִי רָעִי שָׁבִי תָלִי
דָּמִי פָלִי לָחִי מָרִי נָהִי בָלִי:

O form of the same.

דָּבָר דְּלִי דָּפִי עָנִי רָאִי דָּמִי חָרִי יָפִי עָפִי;

(6) Inf. Segholates, § 368.

גִּבֹּר דָּוִי הֶדֶס חֲשֵׁשׁ חֲתַת מַעֵט — זָאב פֶּאֶר רָאִם
שִׁאֵר;

No. XXXI. (§ 371 seq. Par. XXV.)

אֵרֶח גִּדֵּר חֵבֶל חֲשֵׁב יוֹנֵק יוֹקֵשׁ יוֹצֵר יוֹתֵר כֹּהֵן כֹּרֶם
סֹחֵר סוֹפֵר עוֹנֵן רוֹזֵן שִׁטֵּר שׁוֹפֵט;

No. XXXII. (§ 374 seq. Par. XXV.)

תָּם רַב גֵּן יָחַן חֹק מִמֵּד מֵעוֹ הֵר אֵשׁ יֵלֵב גָּג אֵף אֲמַת יָחַד
עֵז עֶצֶם קָטָן חֲרוּל זָמֵן לָשׁד אֲשַׁנֵּב מִתְשַׁנֵּךְ מַעֲמַק אֵלֶם
נָקֵד גִּבְנוֹן עֲקָרָב בְּרִזָּל;

No. XXXIII. (§ 377 seq. Par. XXV.)

יָפָה רֹאָה מִרְאָה נֶאֱוָה רַעָה מֵהֶסָה מְדוּה מוֹרָה מְזָה
מְזָה מְחָלָה מְחַנָּה מִטָּה מְכֻסָּה;

NOUNS FEMININE.

No. XXXIV. (§ 380 seq. Par. XXVI.)

גְּדִיפָה גִּרְשָׁה יִצְוָקָה יְשׁוּעָה פְּעֻלָּה אֲכִילָה חֲלִיצָה
כְּלָמָה יְרִיעָה צְפִירָה קְטוּרָה עוֹלָה תוֹעָה תְּהַלָּה תוֹרָה
תְּגָרָה;

No. XXXV. (§ 383 seq. Par. XXVI.)

נבִּלָה חֲכָמָה נִקְמָה נִפְלְאָה תִּפְאָרָה לְיִבְנָה תוֹעֵבָה
מַצְבָּה יַחְמָה יִרְה מוֹעֵצָה כָּלָה ;

No. XXXVI. (§ 387 seq. Par. XXVI.)

נִקְפָּה רָצְפָה רִגְמָה אֲשָׁמָה כְּבָרָה יִשְׁרָה עֲצָלָה חֲרָפָה
חֲבָרָה עֲמֻדָה אֲרֻחָה טַהֲרָה עֲקָבָה קֲרָחָה רִגְזָה ;

No. XXXVII. (§ 390 seq. Par. XXVI.)

חוֹתָמַת כּוֹתֶרֶת אֲוִלָּת מַצָּבַת מַסְכַּת יִמְנֶקֶת מְמַשְׁלָת
מְלַפֶּדֶת מוֹדַעַת גִּלְגָּלֶת שְׁלִשַׁת מִשְׁפָּרֶת מִתְכַּנֶּת נִעְרָת
בִּשְׁת מַחְלָקֶת ;

PART II.

EASY SENTENCES FOR BEGINNERS.

1. אֱלֹהִים שׁוֹפֵט צְדִיק :
2. אֶת־הָרָשָׁע וְשֹׁפֵט הָאֱלֹהִים :
3. כָּל־אִמְרַת אֱלֹהִים צְרוּפָה :
4. דַּבֵּר אֱלֹהֵינוּ יְקוֹם לְעוֹלָם :
5. בְּלִבִּי צַפְנֹתִי אִמְרָתְךָ :
6. מִדְּבָרְךָ פָּחַד לִבִּי :
7. אֶתְקוּטָטָה אֲשֶׁר אִמְרָתְךָ לֹא שָׁמְרוּ :
8. לֹא תוֹסֵפוּ עַל הַדָּבָר אֲשֶׁר אָנֹכִי מַצְוֶה אֶתְכֶם :
9. חוֹשֶׁךְ אֶמְרִיו יוֹדֵעַ דָּעַת :
10. וְהִיטָה לִיהוָה הַמְּלוֹכָה :
11. יֵרָאֵת יְהוָה רֵאשִׁית דָּעַת :
12. פְּסִילִים יִשְׁנְאוּ־דָעַת :
13. לֵב גִּבּוֹן יִקְנֶה־דָעַת :

14. יִהְיֶה יוֹדֵעַ מַחֲשָׁבוֹת אָדָם כִּי הֵמָּה הַכֵּל :
15. תִּחְלֹת חֲכָמָה יִרְאֶת יִהְיֶה וְדַעַת קְדָשִׁים בִּינָה :
16. בָּרַב חֲכָמָה רַב-נָעַם וְיוֹסִיף דַּעַת וְיוֹסִיף מַכְאוֹב :
17. אֶהֱב מוֹסֵר אֶהֱב דַּעַת וְשׁוֹנֵא תוֹכַחַת בָּעַר :
18. לִיהְיֶה הַמְּלוֹכָה וּמוֹשֵׁל בְּגוֹיִם :
19. מַלְכוּתָהּ מַלְכוּת כָּל-עַלְמִים וּמִמְשָׁלָתָהּ בְּכָל-דּוֹר
וְדָר :
20. יִהְיֶה בְּשָׁמַיִם הַכִּין כְּסֵאוֹ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה :
21. בֶּן חָכָם יִשְׁמַח אָב וּבֶן כְּסִיל תוֹגַת אָמוֹ :
22. רֹאשׁ עֲשֵׂה כַף רְמִיָּה וְיֵד חַרוּצִים תַּעֲשִׂיר :
23. בְּרָכוֹת לְרֹאשׁ צַדִּיק וּפִי רְשָׁעִים יִכְסֶה חֲמָס :
24. זָכַר צַדִּיק לְבִרְכָּה וְשֵׁם רְשָׁעִים יִרְקַב :
25. הוֹלֵךְ בַּתּוֹם גִּלְגֵּל בַּטָּח וּמַעֲקֹשׁ דִּרְכוֹ וְיִנְדָּע :
26. מְקוֹר חַיִּים פִּי צַדִּיק וּפִי רְשָׁעִים יִכְסֶה חֲמָס :
27. בָּרַב דְּבָרִים לֹא יִתְדַל-פֶּשַׁע וְחוֹשֵׁךְ שִׁפְתָיו מִשְׁכּוּל :
28. כְּסֵף נִבְחַר לְשׁוֹן צַדִּיק לֵב רְשָׁעִים כְּמַעֵט :
29. גֹּל אֶל-יִהְיֶה מַעֲשֵׂיהָ וְיִכְנֹז מַחֲשַׁבְתֶּיהָ :
30. יִרְאֶת יִהְיֶה מוֹסֵר חֲכָמָה וְלִפְנֵי כְבוֹד עֲנוּהָ :

31. כָּל־דֶּרֶךְ־אִישׁ זֶךְ בְּעֵינָיו וְתָכֵן רוּחוֹת יְהוָה :
32. בַּחֲסֵד וְאַמֶּת יִכַּפֵּר עוֹן וּבִירְאָת יְהוָה סוּר מֶרֶע :
33. רְחוּק יְהוָה מִרְשָׁעִים וְתַפְלַת צְדִיקִים יִשְׁמַע :
34. לֵב אָדָם יִחְשֹׁב דֶּרֶכוֹ וַיְהִי וַיִּכּוֹן צִדְקוֹ :
35. תִּזְעַבְת מַלְכִּים עֲשׂוֹת רָשָׁע כִּי בַצִּדָּקָה יִכּוֹן כֶּסֶף :
36. קָנֹה־חֲכָמָה מֵה־טוֹב מִחֲרוּץ וְקָנֹת בִּינָה נִבְחָר מִכֶּסֶף :
37. לִפְנֵי־שֹׁבֵר גָּאוֹן וּלְפָנַי כְּשִׁלּוֹן גְּבוּה רֹוֹחַ :
38. יֵשׁ דֶּרֶךְ יֵשׁ לִפְנֵי־אִישׁ וְאַחֲרֵיתָהּ דֶּרֶךְ־מוֹת :
39. עֲטָרַת תְּפָאֶרֶת שׁוּבָה בְּדֶרֶךְ צִדָּקָה תִּמָּצֵא :
40. אִישׁ תַּהֲפֹכֹת יִשְׁלַח מְדוֹן וְנִרְגַּן מִפְּרִיד אֱלֹוֶה :
41. טוֹב אֶרֶץ אֲפִים מִגְבוּר וּמִשָּׁל בְּרוּחוֹ מִלֵּכָד עִיר :
42. טוֹב שֵׁת חֲרָבָה וְשִׁלְוֵה־בָה מִבֵּית מֵלֵא וּבְחֵי־רִיב :
43. מִצָּרָה לְכֶסֶף וְכוֹר לְזָהָב וּבִחֹן לְבוֹת יְהוָה :
44. מִכֶּסֶה־פָשַׁע מִבִּקֵּשׁ אֱהָבָה וְשִׁנָּה בְּדָבָר מִפְּרִיד אֱלֹוֶה :
45. יִשְׁיֵב רָעָה תַּחַת טוֹבָה לֹא־תִמוּשׁ רָעָה מִבֵּיתוֹ :
46. פּוֹטֵר מִים רֹאשִׁית מְדוֹן וּלְפָנַי הַתְּגַלַּע הָרִיב נָטוּשׁ :

47. בְּכָל־עֵת אֱהָב הָרָע וְאֵחַ לְצָרָה וְיִלָּד׃
48. אֱהָב פֶּשַׁע אֱהָב מִצָּה מִגְבִּיָּה פֶתְחוֹ מִבֶּקֶשׁ־שֹׁבֵר׃
49. בָּעֵס לְאָבִיו בֶּן כָּסִיל וּמֹמֵר לְיוֹלָדָתוֹ׃
50. טָפְתִּי כָסִיל וְבָאוּ בָרִיב וּפִיו לְמַהֲלָמוֹת יִקְרָא׃
51. פִּי כָסִיל מִחֲתָה־לּוֹ וְשִׁפְתָיו מוֹקֵשׁ נִפְשׁוֹ׃
52. גַּם מִתְרַפֶּה בְּמַלְאֲכָתוֹ אֵחַ הוּא לְבַעַל מִשְׁחִית׃
53. מְגִד־לְעֹז שֵׁם יְהוָה בּוֹ־יִרוּץ צַדִּיק וְנִשְׁגָּב׃
54. מִשִּׁיב דָּבָר בְּטָרֵם וְשָׁמַע אֹלֶת הִיא־לוֹ וְכָלְמָה׃
55. רוּחַ אִישׁ יִכְלֹכַל מִחֲלָהוּ וְרוּחַ נִכְאָה מִי וְשֹׁאֵנָה׃
56. מֵנוֹת וַחַיִּים בִּיד־לָשׁוֹן וְאַהֲבִיָּה יֹאכֵל פְּרוּה׃
57. בְּלֹא־דַעַת נִפֶּשׁ לֹא־טוֹב וְאֵץ בְּרָגְלִים חוֹטָא׃
58. עַד שֹׁקְרִים לֹא יִנָּקָה וְיִפְיחַ כְּזָבִים לֹא יִמְלֹט׃
59. עַד שֹׁקְרִים לֹא יִנָּקָה וְיִפְיחַ כְּזָבִים יֹאבֵד׃
60. בֵּית נְהוֹן נִחְלַת אָבוֹת וּמִיָּהוָה אִשָּׁה מִשְׁפָּלַת׃
61. שִׁמְר מִצָּוָה שִׁמְר נִפְשׁוֹ בּוֹזֵה דָרְכָיו יוֹמֵת׃*
62. שָׁמַע עֲצָה וְקָבַל מוֹסֵר לְמַעַן תִּחַפֶּם בְּאַחֲרִיתָהּ׃
63. רַבּוֹת מִחֲשָׁבוֹת בְּלֵב־אִישׁ וְעֲצַת יְהוָה הִיא תִקּוּם׃

64. לֵץ הָיִין הֵמָּה שֹׁכֵר וְכָל־טִגָּה בּוֹ לֹא יִהְיֶה:
65. רַב־אָדָם יִקְרָא אִישׁ הַסֵּדוֹ וְאִישׁ אֱמוּנִים מִי יִמָּצֵא:
66. מִי־יֹאמֶר זָכִיתִי לִבִּי טָהֲרֵתִי מִחַטָּאתִי:
67. אֲזֵן שֹׁמֵעַת וְעֵין רֹאֶה יְהוָה עֲשֵׂה בְּסִגְנוֹתֵיהֶם:
68. אֶל־תֵּאָהֱב שָׁנָה פֶּן־תִּוְרָשׁ פָּקַח עֵינֶיךָ שִׁבַּע־לָחֶם:
69. מְקַלֵּל אָבִיו וְאִמּוֹ יִדְעֶךָ נִרוֹ בְּאִישׁוֹן חֹשֶׁךְ:
70. פְּלִגֵּי־מַיִם לִב־מֶלֶךְ בִּיד־יְהוָה עַל־כָּל־אֲשֶׁר יַחֲפֹץ
יִטָּנוּ:
71. אִישׁ מִחֲסוֹר אֱהָב שִׁמְחָה אֱהָב יֵין וְשֶׁמֶן לֹא יַעֲשִׂיר:
72. זָבַח רָשָׁעִים תִּזְעַבֶּה אַף כִּי־בִזְמָה יִבִּיאֻנוּ:
73. עֲשִׂיר וְרֹשׁ נִפְגְּשׁוּ עֲשֵׂה כָלֶם יְהוָה:
74. שׂוֹחָה עֲמָקָה פִּי זָרוֹת זָעוּם יְהוָה יִפּוֹל־שָׁם:
75. אָמַר לְרָשָׁע צַדִּיק אֶתָּה יִקְבְּהוּ עַמִּים יִזְעַמּוּהוּ
לְאֵמִים:
76. אֱלֹהִים יַחֲנֹנוּ וַיְבָרְכֵנוּ יֵאָר פָּנָיו אֶתָּנוּ: לַגֵּת
בְּאֶרֶץ דְּרָכָה בְּכָל־גּוֹיִם יִשְׁוַעְתָּהּ:
77. כָּל־תָּה לַתְּשׁוּעָתָה נִפְשִׁי לְדַבְּרָה יַחֲלֵתִי: כָּלוּ עֵינֵי
לְאִמְרָתָה לֵאמֹר מָתִי תִנְחַמְנִי:
78. רַבִּים מְכֹאֲבוֹתִים לְרָשָׁע וְהַבּוֹטָח בִּיהוָה חֹסֵד יִסּוֹכְבֵנוּ:

79. בְּדִבֶּר יְהוָה שָׁמַיִם נִעֲשׂוּ וּבְרוּחַ פִּי כָל־צָבָאָם :
80. אֲשֶׁר־יִהְיֶה אֲשֶׁר־יִהְיֶה אֱלֹהֵי הָעָם בָּחַר לְנִתְחָלָה לוֹ :
81. חָנָה מִלֵּאנֶי־יְהוָה סָבִיב לִירְאָיו וַיַּחֲלֹצֵם :
82. טָעַמוּ וּרְאוּ כִי־טוֹב יְהוָה אֲשֶׁר־יִהְיֶה הַגִּבֹּר יַחֲסֶה־בּוֹ :
83. קָרוֹב יְהוָה לְנִשְׁבָּר־יֵלֶב וְאֶת־דַּכְאֵי־רוּחַ יוֹשִׁיעַ :
84. יְהוָה בְּהַשְׁמִים חֲסִדָּה אֲמוֹנֶתָה עַד־שִׁחְקִים :
85. צִדְקָתָה כְּהַרְרֵי־אֵל מִשְׁפָּטָה יִתְהוֹם רַבָּה אָדָם וּבִהְמָה תוֹשִׁיעַ יְהוָה :
86. מִהֲיִקֵּר חֲסִדָּה אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיהָ יַחֲסִיוֹן :
87. מִיְהוָה מִצַּעֲדֵי־גִבֹּר כּוֹנְנֵנוּ וְדִרְכּוֹ יַחֲפֹץ :
88. כִּי־יִפֹּל לֹא יוֹטֵל כִּי־יִהְיֶה סוּמָה יָדוֹ :
89. אֲשֶׁר־יִמְשֹׁכֵל אֶל־דָּל בְּיוֹם רָעָה יִמְלִיטָהוּ יְהוָה :
90. כָּל־הָעַמִּים תִּקְעוּ־בָהּ תִּרְיֶעוּ לְאֱלֹהִים בְּקוֹל רִנָּה : כִּי־יִהְיֶה עָלֶיךָ נֹרָא מֶלֶךְ גָּדוֹל עַל־כָּל־הָאָרֶץ :
91. הִזָּאת יִדְעָתָ מִנִּי־עַד מִנִּי שִׁים אָדָם עַל־יֶאֱרֹץ : כִּי רִנֶּנָּת רָשָׁעִים מִקָּרוֹב וְשִׁמְחַת חָנָף עַד־רָגַע :
92. הֲלֹא־אֱלֹהֵי גְבוּהַ שָׁמַיִם וּרְאִיָּה רֹאשׁ כּוֹכָבִים כִּי־רָמוּ : וְאִמְרָתָ מִה־גִּדְעַ אֵל הַבֶּעַד עֲרָפֹל יִשְׁפּוֹט :

93. מִה־יִצְדָק אָנוֹשׁ עִם־אֵל וּמִה־יִזְכָּה יִלּוֹד אִשָּׁה:
הֵן עַד־יִרְחַח וְלֹא יִהְיֶה וְכֹכָבִים לֹא־זָפוּ בְּעֵינָיו:
אִם כִּי־אָנוֹשׁ רָמָה וּבֶן־אָדָם תּוֹלְעָה:
94. הֵן קָדָם אֱהֻלָּךְ וְאֵינְנוּ וְאַחֲזֹר וְלֹא־אֲבִין לָו: שְׂמֹאֹל
בַּעֲשָׂתוֹ וְלֹא אֲחֻז יַעֲטֹף יָמִין וְלֹא אֲרָאָה:
95. וַיַּעַן אִיּוֹב וַיֹּאמֶר: אֲמַנָּם יָדַעְתִּי כִּי־כֵן וּמִה־יִצְדָק
אָנוֹשׁ עִם־אֵל: אִם יִחַפֵּץ לָרִיב עִמּוֹ לֹא יַעֲנֶנּוּ
אֶחָת מִנִּי־אֱלֹהִים:
96. גַּם אֹר רָשָׁעִים יִדְעָה וְלֹא־יִגְהַ שְׁבִיב אִשׁוֹ: אֹר
חֲשֵׁךְ בְּאֱהָלוֹ וְנָרוֹ עָלָיו יִדְעָה:
97. כִּי מִה־תִּקְנוֹת חֲנֹף כִּי וּבִצָּע כִּי וְשָׁל אֱלֹהִים נַפְשׁוֹ:
הִצְעָקְתוֹ וַיִּשְׁמַע אֵל כִּי־תִבּוֹא עָלָיו צָרָה:
98. אֲכֵן רוּחַ־הַיָּא בְּאָנוֹשׁ וְנִשְׁמַת שְׁדֵי תִבִּינָם: לֹא־
רָבִים יִחַכְּמוּ וְזִקְנִים יִבִּינוּ מִשִּׁפְט:
99. הֵן־אֵל כָּבִיר וְלֹא יִמָּאֵס כָּבִיר כַּחַ לֵב: לֹא־יִחַיָּה
רָשָׁע וּמִשִּׁפְט עֲנִיִּים יִתֵּן:
100. וַיַּעַן אִיּוֹב אֶת־יְהוָה וַיֹּאמֶר: הֵן קָלְתִּי מֶה אֲשִׁיבָךְ
יָדִי שִׁמְתִּי לְמוֹ־פִי: אֶחָת דִּבַּרְתִּי וְלֹא אֶעֱנֶה
וְשִׁתִּים וְלֹא אוֹסִיף:

PART III.

SELECT PORTIONS OF THE HEBREW SCRIPTURES, IN PROSE AND POETRY.

I. *The original creation of the heavens and the earth, and the primitive state of the latter ; Gen. I. 1, 2.*

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ ;
2 וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וּרוּחַ
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם ;

II. *The work of the first day ; Gen. I. 3—5.*

3 4 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר ; וַיֵּרָא אֱלֹהִים
אֶת־הָאוֹר כִּי־טוֹב וַיִּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין
5 הַחֹשֶׁךְ ; וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלַחֹשֶׁךְ קָרָא לַיְלָה
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד ;

III. *The work of the second day ; Gen. I. 6—8.*

6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבַדִּיל בֵּין
7 מַיִם לַמַּיִם ; וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיִּבְדֵּל בֵּין
הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל
8 לָרָקִיעַ וַיְהִי־כֵן ; וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־
עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי ;

IV. *The work of the third day ; Gen. I. 9—13.*

9 וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מָקוֹם
 10 אֶחָד וְתִרְאָה הַיַּבְשָׁה וַיְהִי-כֵן : וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה
 אֶרֶץ וְלַמָּקוֹה הַמַּיִם קָרָא יַמִּים וַיִּרָא אֱלֹהִים פִּי-
 11 טוֹב : וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרֶע
 זֶרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לַמִּינֹו אֲשֶׁר זֶרְעוּ-בוֹ עַל-
 12 הָאָרֶץ וַיְהִי-כֵן : וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרֶע
 זֶרַע לַמִּינֵהוּ וְעֵץ עֵשֶׂה-פְּרִי אֲשֶׁר זֶרְעוּ-בוֹ לַמִּינֵהוּ
 13 וַיִּרָא אֱלֹהִים פִּי-טוֹב : וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם
 שְׁלִישִׁי :

V. *The work of the fourth day ; Gen. I. 14—19.*

14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל
 בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַהֲיֹו לְאַתֹּת וּלְמוֹעֲדִים וּלְיָמִים
 15 וּשְׁנָיִם : וַהֲיֹו לְמְאֹרֶת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-
 16 הָאָרֶץ וַיְהִי-כֵן : וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֶת
 הַגְּדֹלִים אֶת-הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת-
 17 הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים : וַיִּתֵּן
 אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ :
 18 וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ
 19 וַיִּרָא אֱלֹהִים פִּי-טוֹב : וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם
 רְבִיעִי :

VI. *The work of the fifth day ; Gen. I. 20—23.*

20 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף
 21 יְעוֹפֹת עַל-הָאָרֶץ עַל-פְּנֵי רְקִיעַ הַשָּׁמַיִם : וַיִּבְרָא

אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה
 הָרֹמֶשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינָהֶם וְאֵת כָּל־עוֹף
 22 כָּנָף לְמִינָהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב; וַיְבָרֶךְ אֹתָם
 אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיָּמִים
 23 וְהָעוֹף יִרְבַּ בָּאָרֶץ; וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
 תְּשִׁישִׁי;

VII. *The work of the sixth day ; Gen. I. 24—31.*

24 וַיֹּאמֶר אֱלֹהִים הוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ
 25 בַּהֶמָּה וּרְמֵשׂ וְהַיְוֹת־אָרֶץ לְמִינָהּ וַיְהִי־כֵן; וַיַּעַשׂ
 אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה
 לְמִינָהּ וְאֵת כָּל־רֹמֶשׂ הָאֲדָמָה לְמִינָהוּ וַיֵּרָא אֱלֹהִים
 26 כִּי־טוֹב; וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
 כְּדֹמוֹתֵנוּ וַיִּרְדּוּ בְדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה
 27 וּבְכָל־הָאָרֶץ וּבְכָל־הָרֹמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ; וַיְבָרֵא
 אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ
 28 זָכָר וּנְקֵבָה בָּרָא אֹתָם; וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר
 לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וְכִבְשׁוּהָ
 וּרְדּוּ בְּדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיַּת הָרֹמֶשֶׁת
 29 עַל־הָאָרֶץ; וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־
 עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־
 הָעֵץ אֲשֶׁר־בוּ פְּרִי־עֵץ זֶרַע זֶרַע לָכֶם וְהָיָה לָאֲכֹלָה;
 30 וְלָכָל־חַיַּת הָאָרֶץ וְלָכָל־עוֹף הַשָּׁמַיִם וְלָכָל רֹמֵשׂ
 עַל־הָאָרֶץ אֲשֶׁר־בוּ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב
 31 לָאֲכֹלָה וַיְהִי־כֵן; וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה
 וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי;

VIII. *The original institution of the Sabbath ; Gen. II. 1—3.*

2 וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאוֹם; וַיִּכַּל אֱלֹהִים
 בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם
 3 הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה; וַיְבָרֶךְ אֱלֹהִים
 אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי כֹן שָׁבַת מִכָּל־
 מְלַאכְתּוֹ אֲשֶׁר־עָבָרָא אֱלֹהִים לַעֲשׂוֹת;

IX. *The formation of man, and the condition in which he was at first placed ; Gen. II. 7—17.*

7 וַיִּיצֹר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה
 וַיִּפֹּחַ בְּאַפּוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ
 8 חַיָּה; וַיִּטֵּעַ יְהוָה אֱלֹהִים גֶּן־בְּעֶדֶן מִקְדָּם וַיִּשֶׂם
 9 שֵׁם אֶת־הָאָדָם אֲשֶׁר יָצָר; וַיִּצְמַח יְהוָה אֱלֹהִים
 מִן־הָאֲדָמָה כָּל־עֵץ נֹחַמָד לְמַרְאֵה וטוֹב לְמֵאֲכָל וְעֵץ
 10 הַחַיִּים בְּתוֹךְ הֶגֶן וְעֵץ הַדַּעַת טוֹב וָרָע; וַנִּהַר יֵצֵא
 מִעֵדֶן לַהֲשָׁקוֹת אֶת־הֶגֶן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבַּעַה
 11 רָאשִׁים; שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל־אֶרֶץ
 12 הַחֲוִילָה אֲשֶׁר־שָׁם הַזֶּהָב; וְזֶהָב הָאֶרֶץ הַהִוא טוֹב
 13 שֵׁם הַבְּדֵלָה וְאֶבֶן הַשֹּׁהַם; וְשֵׁם־הַנָּהָר הַשְּׁנִי גִיחוֹן
 14 הוּא הַסֹּבֵב אֶת כָּל־אֶרֶץ כּוּשׁ; וְשֵׁם־הַנָּהָר הַשְּׁלִישִׁי
 חֲדָקָל הוּא הַחֲלֹץ קְדֵמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא
 15 פָּרָת; וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בִּגְן־
 16 עֵדֶן לַעֲבֹדָה וּלְשִׁמְרָה; וַיִּצּוּ יְהוָה אֱלֹהִים עַל־הָאָדָם
 17 לֵאמֹר מִכָּל עֵץ־הֶגֶן אָכַל תֹּאכַל; וּמִעֵץ הַדַּעַת טוֹב
 וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְהָ מִמֶּנּוּ מוֹת תָּמוּת;

X. *The formation of woman ; Gen. II. 18—25.*

18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ
 19 אֶעֱשֶׂה־לּוֹ עֶזֶר כְּנֶגְדּוֹ; וַיִּצַּר יְהוָה אֱלֹהִים מִן־הָאָדָמָה
 פֶּלֶא־חַיִּית הַשָּׂדֶה וַיֹּאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־
 הָאָדָם לִרְאוֹת מִה־יִּקְרָא־לּוֹ וְכָל אֲשֶׁר יִקְרָא־לּוֹ
 20 הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ; וַיִּקְרָא הָאָדָם שְׁמוֹת
 לְכָל־הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם וְלִכְל חַיֵּית הַשָּׂדֶה
 21 וְלָאָדָם לֹא־מָצָא עֶזֶר כְּנֶגְדּוֹ; וַיִּפֹּל יְהוָה אֱלֹהִים
 תְּרִדָּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצְלָעָתִיו וַיִּסְגֶּר
 22 בָּשָׂר תַּחֲתָנָה; וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֶּלַע אֲשֶׁר־
 23 לָקַח מִן־הָאָדָם לְאִשָּׁה וַיָּבֵאָה אֶל־הָאָדָם; וַיֹּאמֶר
 הָאָדָם זֹאת הִנֵּנִי עֵצָה מֵעֵצִי וְבָשָׂר מִבָּשָׂרִי לְזֹאת
 24 יִקְרָא אִשָּׁה כִּי יִמָּאֵשׁ לִקְהָה־זֹּאת; עַל־כֵּן יַעֲזֹב
 אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר
 25 אֶחָד; וַיִּהְיוּ שְׁנֵיהֶם עֶרְוָמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא
 יִתְבָּשְׂשׁוּ;

XI. *Temptation and fall of the first parents of the human race ;
 Gen. III. 1—7.*

1 וַהֲנַחֵשׁ הָיָה עָרוֹם מִכָּל חַיֵּית הַשָּׂדֶה אֲשֶׁר עִשָּׂה
 יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַם כִּי־אָמַר אֱלֹהִים
 2 לֹא תֹאכְלוּ מִכָּל עֵץ הָגֶן; וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחָשׁ
 3 מִפְּרִי עֵץ־הָגֶן נֹאכָל; וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הָגֶן
 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן־
 4 תָּמֻתוּן; וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמֻתוּן;
 5 כִּי יִדַּע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם מִמֶּנּוּ וְנִפְקַחְוּ עֵינֵיכֶם

6 וַהֲיִיתֶם כָּאֱלֹהִים יָדְעִי טוֹב וְרָע׃ וַתֵּרָא הָאִשָּׁה כִּי
טוֹב הָעֵץ לִמְאֹכֵל וְכִי תֹאמַר-הוּא לְעֵינָיִם וְנִחְמַד
הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפְּרִיָּהּ וַתֹּאכַל וַתִּתֵּן גַּם-לְאִישָׁהּ
7 עִמָּהּ וַיֹּאכַל׃ וַתִּשְׁקַחנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵרְוָם
הֵם וַיִּתְּפְרוּ עָלֶיהָ תַּאֲמָה וַיַּעֲשׂוּ לָהֶם חֲגָרֹת׃

XII. *Trial and condemnation of the same, for their first offence ;*
Gen. III. 8—19.

8 וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בַּגֶּן לְרוּחַ
הַיּוֹם וַיִּתְּהַבֵּא הָאָדָם וַאֲשֵׁתוֹ מִפְּנֵי יְהוָה אֱלֹהִים
9 בַּתּוֹךְ עֵץ הָגֵן׃ וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם
10 וַיֹּאמֶר לוֹ אֵיכָּה׃ וַיֹּאמֶר אֶת-קֻלְךָ שָׁמַעְתִּי בִּגֶן וְאִירָא
11 כִּי-עֵרֹם אָנֹכִי וְאֶחָבֵא׃ וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵרֹם
אַתָּה הַמֹּן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבִלְתִּי אֲכָל-מִמֶּנּוּ
12 אֲכַלְתָּ׃ וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא
13 נָתַתָּה-לִּי מִן-הָעֵץ וְאָכַל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים
לְאִשָּׁה מַה-זֹּאת עָשִׂיתְ וַתֹּאמֶר הָאִשָּׁה הִנֵּחֵשׁ הַשִּׁיאֲנִי
14 וְאָכַל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחָשׁ כִּי עָשִׂיתְ
זֹאת אַרְוֵר אֶתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה
15 עַל-גִּחְזֶנְךָ תֵּלֵךְ וְעֹפֹר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ׃ וְאֵיבָה
אֶתְּכָה בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעָךָ וּבֵין זֶרְעָהּ
16 הִוא יִשׁוּפְךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנָהּ עֲקֵב׃ אֶל-הָאִשָּׁה
אָמַר הָרְבָּה אֲרַבָּה עֲצָבוֹנְךָ וְהָרַגְנָהּ בְּעֶצֶב תֵּלְדִי בָנִים
17 וְאֶל-אִישָׁהּ תִּשְׁוָקְתָּ וְהִוא יִמְשַׁלְּבֶךָ׃ וְלָאָדָם אָמַר
כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ
לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אַרְוֶרְהָ הָאָדָמָה בְּעֹבוֹרְךָ

18 בַּעֲצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיהָ; וְקוֹץ וְדַרְדָּר
 19 תִּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה; בְּזַעַת אִפֶּיךָ
 תֹּאכַל לֶחֶם עַד שׁוֹבֶבְךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ
 כִּי־עָפָר אָתָּה וְאֶל־עָפָר תָּשׁוּב;

XIII. *Wickedness and condemnation of the Antediluvians;*

Gen. VI. 5—8.

5 וַיֵּרָא יְהוָה כִּי רָבָה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֹצֵר
 6 מַחֲשַׁבְתּוֹ לָפֹי רָק רָע כָּל־הַיּוֹם; וַיִּנָּחֶם יְהוָה כִּי־
 7 עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְּעַצֵּב אֶל־לְבוֹ; וַיֹּאמֶר
 יְהוָה אֲמַחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי
 הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם
 8 כִּי נַחֲמַתִּי כִּי עָשִׂיתֶם; וְנָח מֵצָא הֵן בְּעֵינַי יְהוָה;

XIV. *The threat of their destruction repeated. Noah is commanded to build an ark, for the safety of himself and family;*

Gen. VI. 13—22.

13 וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לְפָנַי כִּי־מָלְאָה
 הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ;
 14 עֲשֵׂה לָךְ תֵּבַת עֲצֵי־גֹפֶר קָנִים תַּעֲשֶׂה אֶת־הַתֵּבָה
 15 וּכְפַרְתָּ אֹתָהּ מַבִּית וּמַחוּץ בַּכָּפָר; וְזֶה אֲשֶׁר תַּעֲשֶׂה
 אֹתָהּ שָׁלֹשׁ מֵאוֹת אַמָּה אָרְךָ הַתֵּבָה חֲמִשִּׁים אַמָּה
 16 רָחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ; צֹהַר ו תַּעֲשֶׂה לַתֵּבָה
 וְאֶל־אַמָּה תְּכַלֶּנָּה מִלְמַעְלָה וּפֶתַח הַתֵּבָה בַּצִּדָּה
 17 תָּשִׂים תְּחִתָּיִם שְׁנָיִם וּשְׁלֹשִׁים תַּעֲשֶׂה; וְאֲנִי הִנְנִי
 מֵבִיא אֶת־הַמָּבּוּל מַיִם עַל־הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר
 אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כָּל אֲשֶׁר־בָּאָרֶץ
 18 יָגוּעַ; וְהִקְמַתִּי אֶת־בְּרִיתִי אִתָּךְ וּבֵאתִי אֶל־הַתֵּבָה

19 אֹתָהּ וּבָנֶיהָ וְאִשְׁתָּהּ וְנָשֵׁי־בָנֶיהָ אִתָּהּ; וּמִכָּל־הָחַי
 מִכָּל־בֶּשֶׂר שְׁנַיִם מִכָּל חַבְיָא אֶל־הַתֵּבָה לְהַחֲיֹת
 20 אִתָּךְ זָכָר וְנִקְבָּה יְהִי; מִהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה
 לְמִינָהּ מִכָּל רֶמֶשׂ הָאֲדָמָה לְמִינָהּ שְׁנַיִם מִכָּל יִבְאוּ
 21 אֵלֶיךָ לְהַחְיֹת; וְאַתָּה קַח־לָךְ מִכָּל־מֵאֵכֶל אֲשֶׁר
 22 יֵאָכֵל וְאִסַּפְתָּ אֵלֶיךָ וְהָיָה לָךְ וּלְהֵם לְאֹכְלָהּ; וַיַּעַשׂ
 נֹחַ כָּכָל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֹּן עָשָׂה;

XV. Entrance into the ark, and prevalence of the flood;

Gen. VII. 7—24.

7 וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי־בָנָיו אִתּוֹ אֶל־הַתֵּבָה
 8 מִפָּנָיו מִי הַמָּבּוּל; מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־
 הַבְּהֵמָה אֲשֶׁר אֵינָנָה טְהוֹרָה וּמִן־הָעוֹף וְכָל אֲשֶׁר־
 9 רֶמֶשׂ עַל־הָאֲדָמָה; שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ אֶל־
 הַתֵּבָה זָכָר וְנִקְבָּה כַּאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ;
 10 וַיְהִי לְשִׁבְעַת הַיָּמִים וּמִי הַמָּבּוּל הָיוּ עַל־הָאָרֶץ;
 11 בַּשָּׁנָה שֵׁש־מֵאוֹת שָׁנָה לַחֲיֵי־נֹחַ בַּחֹדֶשׁ הַשְּׁנִי
 בַּשְּׁבַע־עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָל־
 12 מַעֲיֹנוֹת תְּהוֹם רַבָּה וְאַרְבַּת הַשָּׁמַיִם נִפְתְּחוּ; וַיְהִי
 הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה;
 13 כַּעֲצֹם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־וָחָם וַיִּפֹּת בְּנֵי־נֹחַ
 14 וְאִשְׁתּוֹ נֹחַ וּשְׁלֹשֶׁת נָשִׁי־בָנָיו אִתָּם אֶל־הַתֵּבָה; הָמָּה
 וְכָל־הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־הָרֶמֶשׂ
 הָרֶמֶשׂ עַל־הָאָרֶץ לְמִינָהּ וְכָל־הָעוֹף לְמִינָהּ כָּל־
 15 צֶפּוֹר כָּל־כָּנָף; וַיָּבֹאוּ אֶל־נֹחַ אֶל־הַתֵּבָה שְׁנַיִם
 16 שְׁנַיִם מִכָּל־הַבֶּשֶׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים; וְהַבָּאִים

זָכַר וַיִּנְקֶבֶה מִכָּל-בֶּשֶׁר בָּאוּ כְּאִשֶּׁר צִוָּה אֱלֹהִים
 17 וַיִּסָּלֵךְ יְהוָה בְּעֵדּוֹ; וַיְהִי הַמִּבּוּל אַרְבַּעַם יוֹם עַל-
 הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת-הַתֵּבָה וַתָּרָם מֵעַל
 18 הָאָרֶץ; וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל-הָאָרֶץ וַתִּלָּךְ
 19 הַתֵּבָה עַל-פְּנֵי הַמַּיִם; וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל-
 הָאָרֶץ וַיִּכְסּוּ כָל-הַהָרִים הַגְּבוּהִים אֲשֶׁר-תִּתַּח כָּל-
 20 הַשָּׁמַיִם; חֹמֶשׁ עֶשְׂרֵה אַמָּה מִלְמַעְלָה גָּבְרוּ הַמַּיִם
 21 וַיִּכְסּוּ הַהָרִים; וַיִּגֹּעַ כָּל-בֶּשֶׁר וְהַרְמֵשׁ עַל-הָאָרֶץ
 בָּעוֹף וּבַבְּהֵמָה וּבְכָל-הַשָּׂרָץ הַשָּׂרָץ עַל-
 22 הָאָרֶץ וְכָל הָאָדָם; כָּל אֲשֶׁר נִשְׁמַת-רוּחַ חַיִּים
 23 בְּאַפִּיו מִכָּל אֲשֶׁר בַּחַרְבָּה מֵתוּ; וַיָּמָח אֶת-כָּל-
 הַיָּקִים וְאֶשֶׁר עַל-פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-
 רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם וַיָּמָחוּ מִן-הָאָרֶץ וַיִּשְׁאַר אֱנֹךְ
 24 נֹחַ וְאִשֶּׁר אִתּוֹ בַּתֵּבָה; וַיִּגְבְּרוּ הַמַּיִם עַל-הָאָרֶץ
 חֲמִשִּׁים וּמֵאֹת יוֹם;

XVI. Abatement of the flood. Noah and his family quit the ark;
 Gen. VIII. 1—20.

1 וַיִּזְכֹּר אֱלֹהִים אֶת-נֹחַ וְאֶת כָּל-הַחַיָּה וְאֶת-כָּל-
 הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל-
 2 הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם; וַיִּסָּכְרוּ מַעֲיֵנֹת תְּהוֹם וַיֶּאֱרָבַת
 3 הַשָּׁמַיִם וַיִּפְּלֵא הַגִּשְׁם מִן-הַשָּׁמַיִם; וַיִּשְׁכּוּ הַמַּיִם
 מֵעַל הָאָרֶץ הַלֵּוֹךְ וְשׁוֹב וַיִּחָסְרוּ הַמַּיִם מִקְצֵה
 4 חֲמִשִּׁים וּמֵאֹת יוֹם; וַתֵּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי
 5 בִּשְׁבַע-עֶשְׂרֵה יוֹם לַחֹדֶשׁ עַל הָרִי אֲרָרָט; וְהַמַּיִם
 הָיוּ הַלֵּוֹךְ וְיִחָסְרוּ עַד הַחֹדֶשׁ הָעֲשִׂירִי בַּעֲשִׂירִי בְּאַחַד

- 6 לַחֹדֶשׁ נִרְאוּ רֵאשֵׁי הַהָרִים: וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם
 7 וַיִּפְתַּח נֹחַ אֶת-חֲלוֹן הַתֵּבָה אֲשֶׁר עָשָׂה: וַיִּשְׁלַח
 אֶת-הָעֶרֶב וַיֵּצֵא וַיָּצֹא וְשׁוֹב עַד-יִבְשָׁת הַמַּיִם מֵעַל
 8 הָאָרֶץ: וַיִּשְׁלַח אֶת-הַיּוֹנָה מֵאֹתוֹ לִרְאוֹת הַקָּלָיו
 9 הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה: וְלֹא-מָצְאָה הַיּוֹנָה מְנוּחַ
 לְכַף-רַגְלָהּ וַתָּשָׁב אֵלָיו אֶל-הַתֵּבָה כִּי מַיִם עַל-פְּנֵי
 כָל-הָאָרֶץ וַיִּשְׁלַח יְדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל-
 10 הַתֵּבָה: וַיִּחַל עוֹד שִׁבְעַת יָמִים אַחֲרָיִם וַיִּסַּף שְׁלַח
 11 אֶת-הַיּוֹנָה מִן-הַתֵּבָה: וַתָּבֵא אֵלָיו הַיּוֹנָה לֵעֵת עֶרֶב
 וְהִנֵּה עֲלֵה-זֵית טָרֵף בִּפְיָהּ וַיִּדַּע נֹחַ כִּי-קָלָיו הַמַּיִם
 12 מֵעַל הָאָרֶץ: וַיִּחַל עוֹד שִׁבְעַת יָמִים אַחֲרָיִם וַיִּשְׁלַח
 13 אֶת-הַיּוֹנָה: וְלֹא-יָסָפוּ: שׁוֹב-אֵלָיו עוֹד: וַיְהִי
 בַּאֲחַת וְשֵׁשׁ-מֵאוֹת שָׁנָה בְּרֵאשִׁוֹן בְּאַחַד לַחֹדֶשׁ
 חֲרָבֵי הַמַּיִם מֵעַל הָאָרֶץ וַיָּסֶר נֹחַ אֶת-מִכְסֵּה
 14 הַתֵּבָה וַיֵּרָא וְהִנֵּה חֲרָבֵי פְנֵי הָאָדָמָה: וּבַחֹדֶשׁ הַשְּׁנִי
 בַּשְּׁבַעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבִשָׁה הָאָרֶץ:
 16 וַיְדַבֵּר אֱלֹהִים אֶל-נֹחַ לֵאמֹר: צֵא מִן-הַתֵּבָה
 17 אַתָּה וְאִשְׁתְּךָ וּבְנֶיךָ וּנְשֵׁי-בְנֶיךָ אִתָּךְ: כָּל-הַחַיָּה
 אֲשֶׁר-אִתָּךְ מִכָּל-בֶּשֶׁר בָּעוֹף וּבַבְּהֵמָה וּבְכָל-הָרֶמֶשׁ
 הָרֶמֶשׁ עַל-הָאָרֶץ הוֹצֵא אִתָּךְ וְשָׂרְצוֹ בָּאָרֶץ וּפְרוֹ
 18 וְרָבּוּ עַל-הָאָרֶץ: וַיֵּצֵא נֹחַ וּבְנָיו וְאִשְׁתּוֹ וּנְשֵׁי-בְנָיו
 19 אִתּוֹ: כָּל-הַחַיָּה כָּל-הָרֶמֶשׁ וְכָל-הָעוֹף כָּל רוֹמֵשׁ
 20 עַל-הָאָרֶץ לְמִשְׁפַּחְתֵּיהֶם יָצְאוּ מִן-הַתֵּבָה: וַיָּבֹן
 נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל
 הָעוֹף הַטְּהוֹר וַיַּעַל עֹלֹת בְּמִזְבֵּחַ:

XVII. *The building of Babel, and the confusion of languages ;*
Gen. XI. 1—9.

1.2 וַיְהִי כָל־הָאָרֶץ שָׁפָה אֶחָת וּדְבָרִים אֶחָדִים; וַיְהִי
בְּנִסְעָם מִקֵּדָם וַיִּמְצְאוּ בְקֶעֱה פְּאָרֶץ שְׂנֵעַר וַיֵּשְׁבוּ
3 שָׁם; וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הֵבָה נִלְבְּנָה לְבָנִים
וְנִשְׂרָפָה לְשִׂרְפָּה וַתְּהִי לָהֶם הַלְּבָנָה לְאִכָּן וַתִּחְמַר
4 הָיָה לָהֶם לְחֶמֶר; וַיֹּאמְרוּ הֵבָה! נִבְנֶה־לָּנוּ עִיר
וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נָפוּץ
5 עַל־פָּנַי כָּל־הָאָרֶץ; וַיֵּרָד יְהוָה לִרְאֹת אֶת־הָעִיר
6 וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם; וַיֹּאמֶר יְהוָה הֵן
עַם אֶחָד וּשְׁפָה אֶחָת לְכָל־לָשׁוֹן זֶה הַחֲלָל לַעֲשׂוֹת
7 וְעַתָּה לֹא־יִפְצָר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת; הֵבָה
נִרְדָּה וְנַבְלָה שָׁם שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שִׁפְתֵּי
8 רֵעֵהוּ; וַיִּפֹּץ יְהוָה אֹתָם מִשָּׁם עַל־פָּנַי כָּל־הָאָרֶץ
9 וַיִּתְּחֲלוּ לְבִנֹת הָעִיר; עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי־
שָׁם בָּלַל יְהוָה שְׂפַת כָּל־הָאָרֶץ וּמִשָּׁם הִפִּיצָם
יְהוָה עַל־פָּנַי כָּל־הָאָרֶץ;

XVIII. *The calling of Abraham, and the first promise made to*
him ; Gen. XII. 1—4.

1 וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ־לָךְ מֵאֶרֶץ־כְּנָעַן וּמִמּוֹלַדְתְּךָ
2 וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֲרָאָה; וְאֶעֱשֶׂה לְךָ
3 גְּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְךָ שְׁמֶךָ וְהָיָה בְּרִכָּה; וְאֶבְרַכְּךָ
4 מִבְּרַכְיָה וּמִקְלָלָה אֲאֹר וְנִבְרַכְּךָ בְּךָ כָּל מִשְׁפַּחַת
הָאָדָמָה; וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי יְהוָה וַיֵּלֶךְ
אֹתוֹ לוֹט וְאַבְרָם בֶּן־חַמֶּשׁ שָׁנִים וְשִׁבְעִים שָׁנָה
בְּצֵאתוֹ מִחָרָן;

XIX. *The second promise made to Abraham, while residing at Mamre; Gen. XV. 1—6.*

- 1 אֶחָד ׀ הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר־יְהוָה אֶל־אַבְרָם
בְּמַחְזֵה לֵאמֹר אֶל־תִּירָא אַבְרָם אֲנֹכִי מִגֵּן לָךְ שְׂכָרְךָ
2 הָרִבָּה מְאֹד׃ וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה מִה־תִּתֶּן־לִי
וְאֲנֹכִי הוֹלֵךְ עֲרִירִי וּבֶן־מֶשֶׁק בֵּיתִי הוּא דֹמֶשֶׁק
3 אֱלִיעֶזֶר׃ וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע וְהִנֵּה
4 בֶן־בֵּיתִי יוֹרֵשׁ אֹתִי׃ וְהִנֵּה דְבַר־יְהוָה אֵלָיו לֵאמֹר
לֹא יִירָשְׁךָ זֶה כִּי־אִם אֲשֶׁר יֵצֵא מִמֶּעֶיךָ הוּא יִירָשְׁךָ׃
5 וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הִבְטַחְנָא הַשָּׁמַיְמָה וְסֹפֵר
הַכּוֹכָבִים אִם־תִּיכָל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה
6 זָרְעֶךָ׃ וְהָאֱמֹן בִּיהוָה וַיַּחֲשֹׁבָה לוֹ צָדָקָה׃

XX. *The third promise made to Abraham, at Mamre; Gen. XVII. 1—8.*

- 1 וַיְהִי אַבְרָם בֶּן־תְּשָׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֵּרָא יְהוָה
אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל שַׁדַּי הִתְהַלֵּךְ לִפְנֵי
2 וְהָיָה תָמִים׃ וְאַתָּנָה בְרִיתִי בֵּינִי וּבֵינְךָ וְאַרְבָּה
3 אוֹתְךָ בְּמֹאד מְאֹד׃ וַיִּפֹּל אַבְרָם עַל־פָּנָיו וַיְדַבֵּר
4 אִתּוֹ אֱלֹהִים לֵאמֹר׃ אֲנִי הִנֵּה בְרִיתִי אִתְּךָ וְהָיִיתָ
5 לְאָב הַמּוֹן גּוֹיִם׃ וְלֹא־יִקְרָא עוֹד אֶת־שִׁמְךָ אַבְרָם
וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אֲבֶ־הַמּוֹן גּוֹיִם נִתְּתִיךָ׃
6 וְהִפְרַתִּי אִתְּךָ בְּמֹאד מְאֹד וְנִתְּתִיךָ לְגוֹיִם וּמַלְכִּים
7 מִמֶּךָ יֵצְאוּ׃ וְהִקְמַתִּי אֶת־בְּרִיתִי בֵּינִי וּבֵינְךָ וּבֵין
8 זָרְעֶךָ אַחֲרֶיךָ לְדֹרֹתָם לְבְרִית עוֹלָם לְהִיּוֹת לָךְ
לְאֱלֹהִים וְלִזְרַעֲךָ אַחֲרֶיךָ׃ וְנָתַתִּי לָךְ וּלְזָרְעֶךָ

אֶחָדָה אֶת אֶרֶץ מִגְרִידָה אֶת כָּל־אֶרֶץ כְּנָעַן לְאַחֲזָתָה
 עוֹלָם וְהֵייתִי לָהֶם לֵאלֹהִים:

XXI. *Abraham offering up his son* ; Gen. XXII. 1—19.

- 1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־
- 2 אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי וַיֹּאמֶר
- 3 קַח־נָא אֶת־בְּנֶךָ אֶת־יִחְיֵדָה אֲשֶׁר־אַהֲבָתָה אֶת־יִצְחָק
 וְלֵךְ־לְךָ אֶל־אֶרֶץ הַמִּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל־
- 4 אֶחָד הָהָרִים אֲשֶׁר אָמַר אֱלֹהֶיךָ וַיֵּשְׁבִם אַבְרָהָם
 בַּבֶּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹלּוֹ וַיִּשָּׂא אֶת־שָׁנָי נְעָרָיו אֹתוֹ
 וְאֶת יִצְחָק בְּנֹו וַיִּבְקַע עֶצִי עֹלָה וַיִּקַּם וַיֵּלֶךְ אֶל־
- 5 הַמָּקוֹם אֲשֶׁר־אָמַר־לּוֹ הָאֱלֹהִים בְּיוֹם הַשְּׁלִישִׁי
 וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרָחֵק וַיֹּאמֶר
 אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר
 וְאֲנִי וְהַנֶּעֱר נֹלְכֵה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם וַיִּשָּׂא
 6 אַבְרָהָם אֶת־עֶצִי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנֹו
 וַיִּשָּׂא בְיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֶת וַיֵּלֶכְוּ שְׁנֵיהֶם
 7 יַחְדָּו וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי
 וַיֹּאמֶר הִנְנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאֵיךְ
 8 הֵשִׂה לְעֹלָה וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה־לּוֹ
 9 הֵשִׂה לְעֹלָה בְנִי וַיֵּלֶכְוּ שְׁנֵיהֶם יַחְדָּו וַיָּבֹאוּ אֶל־
 הַמָּקוֹם אֲשֶׁר אָמַר־לּוֹ הָאֱלֹהִים וַיִּבְנוּ שָׁם אַבְרָהָם
 אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנֹו
 10 וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים וַיִּשְׁלַח אַבְרָהָם
 אֶת־יָדוֹ וַיַּשָּׂא אֶת־הַמַּאֲכָלֶת לִשְׁחֹט אֶת־בְּנֹו וַיִּקְרָא
 11 אֵלָיו מֵלֵאָה יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם ו

12 אֲבָרָהָם וַיֹּאמֶר הֲנֵנִי; וַיֹּאמֶר אֶל־תְּשִׁלַּח יְדֶךָ אֶל־
הַנֶּעֱר וְאֶל־תַּעַשׂ לוֹ מֵאוֹמֶה כִּי ׀ עָתָה יִדְעָתִי כִּי־יִרָא
אֱלֹהִים אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידָה מִמֶּנִּי;
13 וַיֵּשֶׁא אֲבָרָהָם אֶת־עֵינָיו וַיִּרְא וְהִנֵּה־אֵיל אַחֵר נֹאחַז
בִּסְבָּךְ בְּקֶרְנָיו וַיִּלְךָ אֲבָרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ
14 לַעֲלֹה תַּחַת בָּנוֹ; וַיִּקְרָא אֲבָרָהָם שֵׁם־הַמָּקוֹם הַהוּא
יְהוָה ׀ יִרְאָה אֲשֶׁר וַיֹּאמֶר הַיּוֹם בָּהֶר יִהְיֶה יִרְאָה;
15 וַיִּקְרָא מִלֶּאדָּה יְהוָה אֶל־אֲבָרָהָם שְׁנִית מִן־הַשָּׁמַיִם;
16 וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נֹאם־יְהוָה כִּי יֵעַן אֲשֶׁר עָשִׂיתָ
אֶת־הַדְּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידָה;
17 כִּי־בָרַךְ אֲבָרָכֶךָ וְהִרְבֵּה אֲרִבָּה אֶת־זַרְעֶךָ כְּכֹכְבֵי
הַשָּׁמַיִם וְכָחוּל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וַיִּרַשׁ זַרְעֶךָ אֶת־
18 שַׁעַר אֵיבָיו; וְהִתְבָּרְכוּ בִּזְרַעֲךָ כָּל גּוֹי הָאָרֶץ עֲלֵיב
19 אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי; וַיָּשָׁב אֲבָרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ
וַיִּלְכוּ יַחַד וְאֶל־בְּאֵר שֶׁבַע וַיָּשָׁב אֲבָרָהָם בְּבֹאֵר שֶׁבַע;

XXII. *Appearance of Jehovah to Jacob; Gen. XXXV. 9—15.*

9 וַיִּרְא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בְּבֹאֵן מִפְּדֹן אָרָם וַיְבָרֶךְ
10 אֹתוֹ; וַיֹּאמֶר־לוֹ אֱלֹהִים שְׁמֶךָ יַעֲקֹב לֹא־יִקְרָא שְׁמֶךָ
עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־
11 שְׁמוֹ יִשְׂרָאֵל; וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שְׁדֵי פְרָה
וְרִבָּה גּוֹי וְקָהַל גּוֹיִם יִהְיֶה מִמֶּךָ וּמְלָכִים מִחֲלָצֶיךָ
12 יֵצְאוּ; וְאֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבָרָהָם וְלִיצְחָק
13 לָךְ אֶתְנַנֶּה וְלִזְרַעֲךָ אַחֲרֶיךָ אֶתֵּן אֶת־הָאָרֶץ; וַיַּעַל
14 מִעֲלֵיו אֱלֹהִים בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אֹתוֹ; וַיָּשָׁב יַעֲקֹב
מִצִּבְחַת בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אֹתוֹ מִצִּבְחַת אֵבֶן וַיִּסֹּף

15 עָלֶיהָ נָסָה וַיִּצָק עָלֶיהָ שָׁמֶן׃ וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם
הַמָּקוֹם אֲשֶׁר דִּבֶּר אֲתָו שֵׁם אֱלֹהִים בֵּית־אֵל׃

XXIII. *Birth, education, and flight of Moses* ; Ex. II. 1—15.

2 וַיֵּלֶךְ אִישׁ מִבְּיֶרֶם לְוִי וַיִּקַּח אֶת־בֵּת־לֵוִי׃ וַתֵּהָרֶה
הָאִשָּׁה וַתֵּלֶד בֶּן׃ וַתֵּרָא אָתּוּ כִּי־טוֹב הוּא וַתַּצְפְּנֵהוּ
3 שְׁלֹשָׁה יָרְחִים׃ וְלֹא־יִכְלָה עוֹד הַצִּפְּנִינָה וַתִּקַּח־לּוֹ
תִּבְת גָּמָא וַתַּחמְרֶה בַּחֲמֵר וּבְזוֹפֹת וַתֵּשֶׂם בָּהּ אֶת־
4 הַלֵּלֶד וַתֵּשֶׂם בְּסוּף עַל־שִׁפְתֵי הַיָּאָר׃ וַתַּתְּצֵב אַחֲתָו
5 מִרְחֹק לְדַעַה מִחַיֵּעֶשֶׂה לּוֹ׃ וַתֵּרָד בְּרֹא־פְרָעָה
לְרַחֵץ עַל־הַיָּאָר וְנַעֲרָתֶיהָ הִלְכֹת עַל־יַד הַיָּאָר וַתֵּרָא
אֶת־הַתִּבָּה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אִמָּתָהּ וַתִּקַּח־הָ׃
6 וַתַּצְפֹּחַ וַתֵּרָאֶהוּ אֶת־הַלֵּלֶד וְהִנֵּה־נֶעַר בֶּכֶה וַתַּחמַּל
7 עָלָיו וַתֹּאמֶר מִי־לִדִּי הָעִבְרִים זֶה׃ וַתֹּאמֶר אַחֲתָו
אֶל־בֵּת־פְּרָעָה הָאֵלֶךְ וַקְרֵאתִי לָךְ אִשָּׁה מִיִּנְקָת מֶן
8 הָעִבְרִית וַתִּינֶק לָךְ אֶת־הַיֵּלֶד׃ וַתֹּאמֶר־לָהּ בֵּת־
פְּרָעָה לָכִי וַתֵּלֶךְ הָעֹלָמָה וַתִּקְרָא אֶת־אָם הַיֵּלֶד׃
9 וַתֹּאמֶר לָהּ בֵּת־פְּרָעָה הַיְלִיכִי אֶרֶץ־הַיֵּלֶד הַזֶּה
וְהִינֵקְהוּ לִי וְאֲנִי אֶתֶּן אֹתוֹ אֶת־שִׁכְרֶךְ וַתִּקַּח הָאִשָּׁה
10 הַיֵּלֶד וַתְּנִיקֶהוּ׃ וַיִּגְדַּל הַיֵּלֶד וַתְּבִאֶהוּ לְבֵת־פְּרָעָה
וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמָּיִם
11 מְשִׁיתָהוּ׃ וַיְהִי בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל־
אֲחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרִי מִכָּה אִישׁ־
12 עִבְרִי מֵאֲחָיו׃ וַיִּפֶּן כָּה וְכָה וַיֵּרָא כִּי־אֵין אִישׁ וַיֵּד
13 אֶת־הַמִּצְרִי וַיִּטְמְנֶהוּ בַּחּוֹל׃ וַיֵּצֵא בְּיוֹם הַשְּׁלִישִׁי וְהִנֵּה
שְׁנֵי־אֲנָשִׁים עִבְרִים נָצִים וַיֹּאמֶר לָרָשָׁע לָמָּה תִּפֶּה

14 רָעָה; וַיֹּאמֶר מִי שִׁמְךָ לְאִישׁ שֶׁר וְשִׁפְטָ עָלֵינוּ
 הֲלֹהֶרְגֵנִי אֵתָּה אִמֹּר כְּאִשֶּׁר הִרְגֵּת אֶת־הַמִּצְרִי וַיִּירָא
 15 מֹשֶׁה וַיֹּאמֶר אֲכֵן נֹדֵעַ הִדְבַּר: וַיִּשְׁמַע פְּרָעָה אֶת־
 הַדְּבַר הַזֶּה וַיִּבְקֹשׁ לְהַרְגֵּ אֶת־מֹשֶׁה וַיְבַרַּח מֹשֶׁה
 מִצִּנּוֹ פָּרָעָה וַיָּשָׁב בְּאֶרֶץ־מִדְיָן:

XXIV. *Appearance of Jehovah to Moses, in the burning bush;*

Ex. III. 1—6.

1 וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ הַתֵּנִי כִּהְיוֹ מִדְיָן
 וַיִּנְהַג אֶת־הַצֹּאן אַחֵר הַמִּדְבָּר וַיָּבֹא אֶל־הָר הָאֱלֹהִים
 2 הַרְבֵּה: וַיִּירָא מִלֵּאֲךָ יְהוָה אֵלָיו בְּלִבַּת־אֵשׁ מִתּוֹךְ
 הַסֵּנֶה וַיִּירָא וְהִנֵּה הַסֵּנֶה בֹּעֵר בָּאֵשׁ וְהַסֵּנֶה אֵינֶנּוּ
 3 אֲכָל: וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמְּרָאֶה
 4 הַגָּדֹל הַזֶּה מִדּוּעַ לֹא־יִבְעַר הַסֵּנֶה: וַיִּירָא יְהוָה כִּי
 סָר לְרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר
 5 מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנְנִי: וַיֹּאמֶר אֶל־תִּקְרַב הָלֵם
 שְׁלֹנֶעֱלֶיךָ מֵעַל רִגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אֵתָּה עוֹמֵד
 6 עָלָיו אֲדַמַּת־קֹדֶשׁ הוּא: וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אֲבִיךָ
 אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה
 פָּנָיו כִּי יֵלֵא מִהַבִּיט אֶל־הָאֱלֹהִים:

XXV. *Commission of Moses, respecting the oppressed Israelites;*

Ex. VI. 1—11.

1 וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה:
 2 וְאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדַי
 4 וְשְׁמִי יְהוָה לֹא נֹדַעְתִּי לָהֶם: וְגַם תִּקְמָתִי אֵת־
 בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֵת אֶרֶץ

5 מִגְרֵיהֶם אֲשֶׁר־צָרוּ בָהֶ; וְגַם וְאֲנִי שָׁמַעְתִּי אֶת־
 נֶאֱקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרִים מַעֲבָדִים אַתֶּם וְאֶזְכֹּר
 6 אֶרְצ־בְּרִיתִי; לָכֵן אֹמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה
 וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם וְהִצַּלְתִּי אֶתְכֶם
 מִמִּעַבְדֹתָם וְגִאֲלְתִּי אֶתְכֶם בְּזֵרוֹעַ נְטוּיָה וּבְשַׁפְטִים
 7 גְּדֹלִים; וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהִיְיִתִי לָכֶם לֵאלֹהִים
 וְיִדְעֻתֶם כִּי־אֲנִי יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם
 8 מִמִּצְרַיִם מִצְרַיִם; וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ
 אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לִתֵּת אֹתָהּ לְאֶבְרָהָם לְיִצְחָק
 וְלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרָשׁוֹ; אֲנִי יְהוָה;
 9 וְיִדְבֹּר מֹשֶׁה בֶּן־אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה
 10 מִקְצֹר רוּחַ וּמִמִּעֲבֹדָה קָשָׁה; וְיִדְבֹּר יְהוָה אֶל־מֹשֶׁה
 11 לֵאמֹר: בֹּא דַבֵּר אֶל־פָּרְעֹה מֶלֶךְ מִצְרַיִם וְיִשְׁלַח
 אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶצוֹ:

XXVI. *Institution of the Passover, and the smiting of the first-born in the land of Egypt; Ex. XII. 18—33.*

18 בְּרֵאשֹׁן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעָרֶב תֹּאכְלוּ מִצֵּת
 19 עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעָרֶב: שִׁבְעַת יָמִים
 שָׂאֹר לֹא יִמָּצֵא בְּבֵיתְכֶם כִּי כָל־אֹכֵל מִחֻמָּצַת וּנְכֹרֶתָהּ
 הַנֶּפֶשׁ הַהִוא מַעֲדַת יִשְׂרָאֵל בָּגֵר וּבְאֻזָּרָה הָאָרֶץ;
 20 כָּל־מִחֻמָּצַת לֹא תֹאכְלוּ כָּל־כֶּל מוֹשְׁבֵיתֵיכֶם תֹּאכְלוּ
 21 מִצֹּת: וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם
 מִשְׁכּוּ וּקְחוּ לָכֶם צֹאֵן לְמִשְׁפַּחְתֵּיכֶם וְשִׁחֲטוּ הַפֶּסַח:
 22 וְלָקַחְתֶּם אֶגְדַּת אֲזוּב וּטְבַלְתֶּם בָּדָם אֲשֶׁר־בְּסָף וְהִגַּעְתֶּם
 אֶל־הַמִּשְׁקוֹף וְאֶל־שְׁתֵּי הַמְּזוּזוֹת מִן־הַדָּם אֲשֶׁר בְּסָף

23 וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִשְׁתַּחֲבִיתוֹ עַד־בֹּקֶר; וְעַבְרֵי
 יְהוָה לִנְגֹף אֶת־מִצְרַיִם וְרָאָה אֶת־הַדָּם עַל־הַמִּשְׁקֹוף
 וְעַל שְׁתֵּי הַמְּזוּזֹת וַפֹּסַח יְהוָה עַל־הַשֹּׁתָח וְלֹא יָתַן
 24 הַמִּשְׁחֹת לָבָא אֶל־בְּתִיכֶם לַלַּיְלָה; וְשִׁמְרַתֶּם אֶת־הַדְּבָר
 25 הַזֶּה לְחֻק־לָקֶה וּלְבִנְיָה עַד־עוֹלָם; וְהָיָה כִּי־תָבֹאוּ
 אֶל־הָאָרֶץ אֲשֶׁר יָתַן יְהוָה לָכֶם כַּאֲשֶׁר דִּבֶּר וְשִׁמְרַתֶּם
 26 אֶת־הָעֲבֹדָה הַזֹּאת; וְהָיָה כִּי־יֹאמְרוּ אֵלֵיכֶם בְּנוֹכֶם
 27 מַה הָעֲבֹדָה הַזֹּאת לָכֶם; וְאַמְרַתֶּם זִכַּר־פֹּסַח הוּא
 לַיהוָה אֲשֶׁר פֹּסַח עַל־בְּתִי בְּנֵי־יִשְׂרָאֵל בְּמִצְרַיִם
 בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתִינוּ הַצִּיל וַיִּקַּד הָעָם
 28 וַיִּשְׁתַּחֲווּ; וַיֵּלְכוּ וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה
 29 אֶת־מֹשֶׁה וְאַהֲרֹן כֵּן עָשׂוּ; וַיְהִי וַפָּתַצִי הַלַּיְלָה
 וַיְהוָה הִפָּה כָּל־בְּכוֹר בָּאָרֶץ מִצְרַיִם מִבְּכֹר פְּרָעָה
 הַיֹּשֵׁב עַל־פֶּסְאֹו עַד בְּכוֹר הַשִּׁבִּי אֲשֶׁר בְּבֵית הַבּוֹר
 30 וְכָל בְּכוֹר בַּהֲמָה; וַיָּקָם פְּרָעָה לַיְלָה הוּא וְכָל־עַבְדָּיו
 וְכָל־מִצְרַיִם וַתְּהִי צַעֲקָה גְדֹלָה בְּמִצְרַיִם כִּי־אֵין בֵּית
 31 אֲשֶׁר אֵין־שֵׁם מֵת; וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה
 וַיֹּאמֶר קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי גַם־אַתֶּם וּסְבִנוּ יִשְׂרָאֵל
 32 וּלְכוּ עֲבַדוּ אֶת־יְהוָה כְּדַבְּרֶכֶם; גַּם־צִאֲנֶכֶם גַּם־
 בְּקֶרְכֶם קָחוּ כַּאֲשֶׁר דִּבַּרְתֶּם וּלְכוּ וּבְרַכְתֶּם גַּם־אֹתִי;
 33 וַתִּחַזַּק מִצְרַיִם עַל־הָעָם לְמַהֵר לְשַׁלְּתָם מִן־הָאָרֶץ כִּי
 אָמְרוּ פְּלִנוּ מֵתִים;

XXVII. *The ten commandments; Ex. XX. 1—17.*

1.2 וַיְדַבֵּר אֱלֹהִים אֶת פְּלִי־הַדְּבָרִים הָאֵלֶּה לֵאמֹר; אֲנֹכִי

יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית
 3 עֲבָדִים; לֹא־יְהִי־לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי;
 4 לֹא־תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל
 5 וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ; לֹא־
 תִשָּׁתַחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִי יְהוָה אֱלֹהֶיךָ
 אֵל קַנָּא פֶקֶד עֵוֹן אָבֹת עַל־בָּנִים עַל־שְׁלֹשִׁים וְעַל־
 6 רִבְעִים לִשְׁנָאִי; וַעֲשֵׂה חֶסֶד לְאֱלֹשִׁים לְאַהֲבֵי וּלְשֹׂמְרֵי
 מִצְוֹתַי;

7 לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנָּקֶה
 יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוּא;
 9. 8 זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ; שֵׁשֶׁת יָמִים תַּעֲבֹד
 10 וַעֲשִׂיתָ כָּל־מְלָאכָתְךָ; וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה
 אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתְךָ
 11 עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתְּךָ וּגְרֶךָ אֲשֶׁר בִּשְׁעָרֶיךָ; כִּי
 שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי
 עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ;
 12 כִּבֹּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוּךָ וְיֵמֶיךָ עַל
 הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ;

13 לֹא תִרְצַח;

14 לֹא תִנָּאֵף;

15 לֹא תִגְנוֹב;

16 לֹא־תַעֲנֶה בְרֵעְךָ עַד שֹׁקֶר;

17 לֹא תִחַמַּד בִּירֵא רֵעֶךָ לֹא־תִחַמַּד אֲשֶׁר־רֵעֶךָ
 וְעַבְדְּךָ וַאֲמָתְךָ וְשׁוֹרְךָ וְחֹמְרְךָ וְכָל אֲשֶׁר לְרֵעֶךָ;

XXVIII. *Renewal of the same ; Ex. XXXIV. 4—8.*

- 4 וַיִּפְסֹל שְׁנֵי-לֶחֶת אַבְנִים כְּרָאשֵׁימֹן וַיִּשְׁכֵּם מֹשֶׁה
בַּבֶּקֶר וַיַּעַל אֶל-הָרֹם סִינַי פֶּאֶשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח
5 בִּידּוֹ שְׁנֵי לֶחֶת אַבְנִים ; וַיַּרְדּוּ יְהוָה פָּעֻן וַיִּתְּצֵב
6 עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְהוָה ; וַיַּעֲבֹר יְהוָה וְעַל-פָּנָיו
וַיִּקְרָא יְהוָה וְיְהוָה אֵל רַחוּם וְחַנוּן אֶרֶץ אֲפִים
7 וְרַב-חֶסֶד וְאֱמֶת : נִצָּר חֶסֶד לְאֱלֹפִים נִשְׂא עוֹן
וּפָשַׁע וַחֲטָאָה וְנִקָּה לֹא יִנָּקֶה פָּקֶד וְעוֹן אֲבוֹת עַל-
8 בָּנִים וְעַל-בָּנִי בָנִים עַל-שְׁלֵשִׁים וְעַל-רַבָּעִים ; וַיִּמְהַר
מֹשֶׁה וַיִּקַּד אֶרְצָה וַיִּשְׁתַּחֲוֶה ;
28 וַיְהִי-שָׁם עִם-יְהוָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה
לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל-הַלְלוֹת אֵת
דְּבָרֵי הַבְּרִית עֲשֹׂרֶת הַדְּבָרִים ;

XXIX. *Nadab and Abihu destroyed, for offering strange fire ;
Lev. X. 1—3.*

- 1 וַיִּקְחוּ בְנֵי-אֶהֱרֹן נֹדֶב וַאֲבִיהוּא אִישׁ מִחֻתָּתוֹ וַיִּתְּנוּ
בֵּיהֶן אֵשׁ וַיִּשְׂימוּ עָלֶיהָ קִטְרֹת וַיִּקְרִיבוּ לִפְנֵי יְהוָה
2 אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם ; וַתֵּצֵא אֵשׁ מִלִּפְנֵי
3 יְהוָה וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה ; וַיֹּאמֶר מֹשֶׁה
אֶל-אֶהֱרֹן הוּא אֲשֶׁר-דִּבֶּר יְהוָה וְלֹאמַר בְּקִרְבִּי
אֶקְדֹּשׁ וְעַל-פָּנֶיךָ כָּל-הָעָם אֶפְבֹּד וַיָּדָם אֶהֱרֹן ;

XXX. *The blessing to be pronounced by the priests upon the
people of Israel ; Num. VI. 22—27.*

22. 23 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל-אֶהֱרֹן וְאֶל-
בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת-בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם :

25. 24 יִבְרַכְךָ יְהוָה וְיִשְׁמְרֶךָ: יֵאָר יְהוָה וּפָנָיו אֵלֶיךָ
 26 וַיַּחַנֶּה: יֵשָׁא יְהוָה וּפָנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שָׁלוֹם:
 27 וְשָׁמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:

XXXI. Destruction of Korah, Dathan, and Abiram; Num.

XVI. 23—35.

24. 23 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־הָעֵדָה לֵאמֹר
 25 הָעֲלוּ מִסִּבִּיב לְמִשְׁכַּן־קֹרַח דָּתָן וַאֲבִירָם: וַיָּקָם מֹשֶׁה
 וַיֵּלֶךְ אֶל־דָּתָן וַאֲבִירָם וַיִּלְכוּ אַחֲרָיו זִקְנֵי יִשְׂרָאֵל:
 26 וַיְדַבֵּר אֶל־הָעֵדָה לֵאמֹר סוּרוּ נָא מֵעַל אֹהֶל־יְהוָה אֲנָשִׁים
 הָרָשָׁעִים הָאֵלֶּה וְאֶל־תִּגְעוּ בְּכָל־אֲשֶׁר לָהֶם פֶּן־תִּסָּפּוּ
 27 בְּכָל־חַטָּאתָם: וַיַּעֲלוּ מֵעַל מִשְׁכַּן־קֹרַח דָּתָן וַאֲבִירָם
 מִסִּבִּיב וְדָתָן וַאֲבִירָם יָצְאוּ נֹצְצִים פֶּתַח אֹהֶל־יְהוָה
 28 וַנִּשְׁתַּיֶּה וּבִנְיָהֶם וּטָפָם: וַיֹּאמֶר מֹשֶׁה בְּזֹאת תִּדְעוּן
 כִּי־יְהוָה שְׁלַחְנִי לְעֹשׂוֹת אֶת כָּל־הַמַּעֲשִׂים הָאֵלֶּה
 29 כִּי־לֹא מִלְּבִי: אִם־כְּפֹמֹת כָּל־הָאָדָם יִמְתּוֹן אֱלֹה
 וּפִקְדֹת כָּל־הָאָדָם יִשְׁקֹד עֲלֵיהֶם לֹא יְהוָה שְׁלַחְנִי:
 30 וְאִם־בְּרִיָּאָה יִבְרָא יְהוָה וּפִצְתָהּ הָאָדָמָה אֶת־פִּיהָ
 וּבִלְעָה אֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם וַיִּרְדּוּ חַיִּים שְׁאֵלָה
 31 וַיִּדְעוּתָם כִּי נֹאצִי הָאֲנָשִׁים הָאֵלֶּה אֶת־יְהוָה: וַיְהִי
 כְּכֹלְתּוֹ לַדַּבָּר אֶת כָּל־הַדְּבָרִים הָאֵלֶּה וַתִּפְקַע הָאָדָמָה
 32 אֲשֶׁר תַּחְתִּיהֶם: וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע
 אֹתָם וְאֶת־בִּתְיָהֶם וְאֶת כָּל־הָאָדָם אֲשֶׁר לָקַרַח וְאֶת
 33 כָּל־הָרְכוּשׁ: וַיִּרְדּוּ הֵם וְכָל־אֲשֶׁר לָהֶם חַיִּים שְׁאֵלָה
 34 וַתִּכַּס עֲלֵיהֶם הָאָרֶץ וַיֹּאבְדּוּ מִתּוֹךְ הַקְּהָל: וְכָל־
 יִשְׂרָאֵל אֲשֶׁר סְבִיבֹתֵיהֶם נָסּוּ לִקְלָם כִּי אָמְרוּ פֶן־

36 תִּבְלַעְנוּ הָאָרֶץ; וְאִישׁ יֵצֵאָה מֵאֵת יְהוָה וְהָאָכַל אֶת
הַחֲמֹשִׁים וּמֵאֲתַיִם אִישׁ מִקְרִיבֵי הַקֶּטֶרֶת:

XXXII. *Water brought from the rock, by Moses, for the children of Israel ; Num. XX. 7—11.*

8. 7 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: קַח אֶת־הַמֶּטֶה
וְהִקְהֵל אֶת־הָעֵדָה אֹתָהּ וְאֶהְרֹן אֶחָיוּד וְדִבַּרְתֶּם אֶל־
הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִמֶּיּוֹ וְהוֹצֵאתָ לָהֶם מַיִם מִן־
9 הַסֵּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם; וַיִּקַּח מֹשֶׁה
10 אֶת־הַמֶּטֶה מִלִּפְנֵי יְהוָה פֶּאֶשֶׁר צִוָּהוּ; וַיִּקְהֵלוּ מֹשֶׁה
וְאֶהְרֹן אֶת־הַקְּהָל אֶל־פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמַעוּ
11 נְאֻם הַמָּרִים הַמִּן־הַסֵּלַע הַזֶּה נּוֹצֵיא לָכֶם מַיִם; וַיִּרָם
מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֵּלַע בַּמֶּטֶה וּפַעַמִּים וַיֵּצֵאוּ
מַיִם רַבִּים וַתִּשֶׂת הָעֵדָה וּבְעִירָם;

XXXIII. *Exhortation to love God, to obey his statutes, and to inculcate them on the rising generation ; Deut. VI. 4—9, 13, 17, 18.*

5. 4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד; וְאַהֲבַת
אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־
6 מַאֲדָּךָ; וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצִוֶּה
7 הַיּוֹם עָלֶיךָ לַבֹּקֶר; וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ
8 בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ; וְקָשַׁרְתָּם
9 לְאוֹת עַל־יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ; וּכְתַבְתָּם
עַל־מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;
13 אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֹתוֹ תַעֲבֹד וּבְשִׁמּוֹ תִשְׁבַּע;
17 שְׁמֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעַד־תִּיו

18 וַחֲקִיו אֲשֶׁר צִוָּה׃ וְעֲשִׂיתָ הַיֵּשֶׁר וְהַטּוֹב בְּעֵינֵי יְהוָה
לַמַּעַן יִיטַב לָךְ וּבָאתָ וִירְשָׁתָה אֶת־הָאָרֶץ הַטֹּבָה
אֲשֶׁר־נִשְׁפַּע יְהוָה לְאַבְרָהָם׃

XXXIV. *Death and burial of Moses ; Deut. XXXIV. 1—8.*

1 וַיַּעַל מֹשֶׁה מֵעֶרְבַת מוֹאב אֶל־הָר נֹבֹו רֹאשׁ הַפְּסָגָה
אֲשֶׁר עַל־פְּנֵי יְרֵחוֹ וַיֵּרְאֵהוּ יְהוָה אֶת־כָּל־הָאָרֶץ
2 אֶת־הַנִּלְגָּד עַד־דֶּקֶן׃ וְאֵת כָּל־נִפְתָּלִי וְאֶת־אָרֶץ אֶפְרַיִם
וּמְנַשֶּׁה וְאֵת כָּל־אָרֶץ יְהוּדָה עַד הַיַּם הָאֲחֵרוֹן׃
3 וְאֶת־הַנֶּגֶב וְאֶת־הַכֶּכֶר בְּקֶעֶת יְרֵחוֹ עִיר הַתְּמָרִים
4 עַד־צֶעֱרִי׃ וַיֹּאמֶר יְהוָה אֵלָיו זֶה־הָאָרֶץ אֲשֶׁר
נִשְׁפַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב לֵאמֹר לְזֶרְעֶךָ
5 אֶתְנַנֶּה הָרְאִיתִיךָ בְּעֵינֶיךָ וְשָׂמָה לֹא תַעֲבֹר׃ וַיָּמָת
שָׁם מֹשֶׁה עַבְד־יְהוָה בָּאָרֶץ מוֹאב עַל־פִּי יְהוָה׃
6 וַיִּקְבֹּר אֹתוֹ בְּגִי בָאָרֶץ מוֹאב מִוֶּלֶ בֵּית פְּעוֹר וְלֹא־
7 יָדַע אִישׁ אֶת־קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה׃ וּמֹשֶׁה בֶן־
מֵאָה וְעֶשְׂרִים שָׁנָה בָּמָתוֹ לֹא־כָתְתָה עֵינָיו וְלֹא־נָס
8 לַחֶה׃ וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעֶרְבַת מוֹאב
שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יְמֵי בְכִי אַבֵּל מֹשֶׁה׃

XXXV. *Passage of the river Jordan, by the children of Israel ;*
Josh. III. 9—17.

9 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל גִּשּׁוּ הֵנָּה וְשַׁמְעוּ אֶת־
10 הַדְּבָרִי יְהוָה אֱלֹהֵיכֶם׃ וַיֹּאמֶר יְהוֹשֻׁעַ בְּזֹאת תִּדְּעוּן
כִּי אֵל חַי בְּקִרְבְּכֶם וְהוֹרֵשׁ יוֹרֵשׁ מִפְּנֵיכֶם אֶת־
הַכְּנַעֲנִי וְאֶת־הַחִתִּי וְאֶת־הַחִוִּי וְאֶת־הַפְּרִזִּי וְאֶת־
11 הַגִּרְגָּשִׁי וְהָאֱמֹרִי וְהַיְבוֹסִי׃ הֵנָּה אֶרֶץ הַבְּרִית אֲדוֹן

12 פֶּלֶהָאָרֶץ עֲבַר לִפְנֵיכֶם בִּירְדֹן: וְעָתָה קָחוּ לָכֶם
 שְׁנֵי עֶשֶׂר אִישׁ מִשְׁבֵּטֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־
 13 אֶחָד לִשְׁבֵּט: וְהָיָה כְּנוֹחַ כַּפּוֹת רַגְלֵי הַכְּהֹנִים נִשְׁאִי
 אֲרוֹן יְהוָה אֲדוֹן פֶּלֶהָאָרֶץ בְּמִי הִירְדֹן מִי הִירְדֹן
 יִפְרֹתוֹן הַמַּיִם הִירְדִים מִלְמַעְלָה וַיַּעֲמֵדוּ נֹד אֶחָד:
 14 וַיְהִי כַּנֹּסֵעַ הָעָם מֵאֶהֱלֵיהֶם לָעֲבֹר אֶת־הִירְדֹן וְהַכְּהֹנִים
 15 נִשְׁאִי הָאֲרוֹן הַבְּרִית לִפְנֵי הָעָם: וְכָבֹוא נִשְׁאִי הָאֲרוֹן
 עַד־הִירְדֹן וְרַגְלֵי הַכְּהֹנִים נִשְׁאִי הָאֲרוֹן נִטְבְּלוּ בַקֶּזֶה
 הַמַּיִם וְהִירְדֹן מָלֵא עַל־כָּל־גְּדוֹתָיו כָּל יְמֵי קִצְרִי:
 16 וַיַּעֲמֵדוּ הַמַּיִם הִירְדִים מִלְמַעְלָה קָמוּ נֹד־אֶחָד
 הָרֶחֶק מֵאֵד בְּאֶדָם הָעִיר אֲשֶׁר מִצַּד צָרְתָן וְהִירְדִים
 עַל יָם הָעֲרָבָה יָם־הַמֶּלַח חָמָו נִכְרְתָו וְהָעָם עָבְרוּ
 17 נֹגַד יְרִיחוֹ: וַיַּעֲמֵדוּ הַכְּהֹנִים נִשְׁאִי הָאֲרוֹן בְּרִית־
 יְהוָה בַּחֲרָבָה בְּתוֹךְ הִירְדֹן הֵכֵן וְכָל־יִשְׂרָאֵל עֹבְרִים
 בַּחֲרָבָה עַד אֲשֶׁר־תָּמֹו כָּל־הַגּוֹי לָעֲבֹר אֶת־הִירְדֹן:

XXXVI. *The sun and moon arrested in their course;*

Josh. X. 12—14.

12 אַז יִדְבַר יְהוֹשֻׁעַ לַיהוָה בַּיּוֹם יָתָה יְהוָה אֶת־הָאֲמָרִי
 לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר ׀ לַעֲנֵנִי יִשְׂרָאֵל שֶׁמֶשׁ
 13 בְּגִבְעוֹן יוֹם וַיֵּרָח בַּעֲמֻק אֵילֹון: וַיֵּדֶם הַשֶּׁמֶשׁ וַיִּרְחַ
 עָמַד עַד־יָקֻם גּוֹי אֹיְבָיו הֲלֹא־הָיָא כְּתוּבָה עַל־סֵפֶר
 הַיִּשָּׁר וַיַּעֲמַד הַשֶּׁמֶשׁ בַּחֲצֵי הַשָּׁמַיִם וְלֹא־אָץ לָבוֹא
 14 בַּיּוֹם תָּמִים: וְלֹא הָיָה בַּיּוֹם תְּהוֹא לִפְנֵי וְאַחֲרָיו
 לִשְׁמֹעַ יְהוָה בְּקוֹל אִישׁ כִּי יְהוָה נִלְחָם לְיִשְׂרָאֵל:

XXXVII. *Victory of Deborah and Barak*; Judg. IV. 13—24.

- 13 וַיִּזְעַק סִיסְרָא אֶת־כָּל־רֶכֶבֹּו תִשַׁע מֵאוֹת רֶכֶב בָּרָזָל
וְאֶת־כָּל־הָעָם אֲשֶׁר אִתּוֹ מִחֲרַשֵּׁת הַגּוֹיִם אֶל־נַחַל
14 קִישּׁוֹן; וַתֹּאמֶר דִּבְרָה אֶל־בָּרַק קוּם כִּי זֶה הַיּוֹם
אֲשֶׁר נָתַן יְהוָה אֶת־סִיסְרָא בְיָדָךְ תֵּלֵא יְהוָה יֵצֵא
לְפָנֶיךָ וַיִּרְדַּ בָּרַק מִהָר תָּבוֹר וַעֲשֹׂרֶת אֲלָפִים אִישׁ
15 אַחֲרָיו; וַיְהִי־ם יְהוָה אֶת־סִיסְרָא וְאֶת־כָּל־הָרֶכֶב
וְאֶת־כָּל־הַמִּתְנַה לְפִי־חֶרֶב לְפָנָי בָּרַק וַיִּרְדַּ סִיסְרָא
16 מֵעַל הַמִּרְפָּדָה וַיָּנֶס בְּרִגְלָיו; וּבָרַק רָדַף אַחֲרָיו
הָרֶכֶב וְאַחֲרֵי הַמִּתְנַה עַד חֲרַשֵּׁת הַגּוֹיִם וַיִּפֹּל כָּל־
17 מִתְנַה סִיסְרָא לְפִי־חֶרֶב לֹא נִשְׁאַר עַד־אַחַד; וְסִיסְרָא
נָס בְּרִגְלָיו אֶל־אֹהֶל יַעַל אִשֶּׁת חֶבֶר הַקִּינִי כִּי שָׁלוֹם
18 בֵּין יִבְיָן מֶלֶךְ־חֲצוֹר וּבֵין בֵּית חֶבֶר הַקִּינִי; וַתֵּצֵא
יַעַל לִקְרֹאת סִיסְרָא וַתֹּאמֶר אֵלָיו סוּרָה אֲדֹנָי סוּרָה*
אֵלַי אֶל־תִּירָא וַיִּסֹּר אֵלָיָה הָאֹהֶל וַתִּכְסְּהוּ בִשְׂמִיכָה;
19 וַיֹּאמֶר אֵלָיָה הֲשִׁקִּינִי־נָא מַעַט־מַיִם כִּי צִמָּתִי וַתַּפְתָּח
20 אֶת־נְאוֹד הַחֲלָב וַתִּשְׁקֶהוּ וַתִּכְסְּהוּ; וַיֹּאמֶר אֵלָיָה
עַמֹּד פֶּתַח הָאֹהֶל וְהָיָה אִם־אִישׁ יָבֹא וּשְׂאֵלָךְ וַאֲמַר
21 הַיֹּשֵׁפֹה אִישׁ וַאֲמַרְתְּ אֵין; וַתַּפְתָּח יַעַל אִשֶּׁת־חֶבֶר
אֶת־יֶתֶד הָאֹהֶל וַתָּשֶׂם אֶת־הַמַּקֶּבֶת בְּיָדָהּ וַתָּבוֹא
אֵלָיו בַּלָּאט וַתִּתְקַע אֶת־הַיֶּתֶד בְּרִקְתּוֹ וַתִּצְנַח בָּאָרֶץ
22 וְהָיָא־נִרְדָּם וַיָּעַף וַיָּמָת; וְהָיָה בָרַק רָדַף אֶת־
סִיסְרָא וַתֵּצֵא יַעַל לִקְרֹאתוֹ וַתֹּאמֶר לוֹ לָךְ וְאַרְבָּךְ
אֶרֶץ־הָאִישׁ אֲשֶׁר־אַתָּה מִבְּקָשׁ וַיָּבֹא אֵלָיָה וְהָיָה
23 סִיסְרָא נָפֵל מֵת וְהַיֶּתֶד בְּרִקְתּוֹ; וַיִּכְנַע אֱלֹהִים בַּיּוֹם

24 הָיָה אֵת יָבִין מֶלֶךְ-כְּנָעַן לִפְנֵי בְנֵי יִשְׂרָאֵל; וַתֵּלֶךְ
יָד בְּנֵי-יִשְׂרָאֵל הַלֹּךְ וְקָשָׁה עַל יָבִין מֶלֶךְ-כְּנָעַן עַד
אֲשֶׁר הִכְרִיתוּ אֵת יָבִין מֶלֶךְ-כְּנָעַן;

XXXVIII. *Death of Sampson*; Judg. XVI. 23—31.

23 וְסָרְנִי פִלְשֹׁתִים נֶאֱסָפוּ לְזִבְחַ זִבְח־גָּדוֹל לְדָגוֹן
אֱלֹהֵיהֶם וּלְשִׁמְחָה וַיֹּאמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֵת
24 שְׁמִשׁוֹן אוֹיְבֵנוּ; וַיֵּרְאוּ אוֹתוֹ הָעָם וַיִּהְלְלוּ אֶת-
אֱלֹהֵיהֶם כִּי אָמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת-אוֹיְבֵנוּ
וְאֵת מַחְרִיב אֶרְצֵנוּ וְאֲשֶׁר הִרְבָּה אֶת-חֲלָלֵינוּ;
25 וַיְהִי כִיטוֹב לָבָם וַיֹּאמְרוּ קִרְאוּ לְשִׁמְשׁוֹן וַיִּשְׁחַק-
לָנוּ וַיִּקְרְאוּ לְשִׁמְשׁוֹן מִבֵּית הָאֲסִירִים וַיִּצְחַק לִפְנֵיהֶם
26 וַיַּעֲמִידוּ אוֹתוֹ בֵּין הָעַמּוּדִים; וַיֹּאמֶר שְׁמִשׁוֹן אֶל-
הַנָּעַר הַמְּחֻזָּק בְּיָדוֹ הִנֵּיחָה אוֹתִי וְהִמְשִׁנִּי אֶת-
הָעַמּוּדִים אֲשֶׁר הִבִּית נָכוֹן עֲלֵיהֶם וְאֲשַׁעַן עֲלֵיהֶם;
27 וַהֲבִית מָלֵא הָאֲנָשִׁים וְהַנָּשִׁים וְשָׂמָה כָּל סָרְנִי
פִלְשֹׁתִים וְעַל-הַגַּג כְּשִׁלְשַׁת אֲלָפִים אִישׁ וְאִשָּׁה הָרָאִים
28 בְּשִׁחוֹק שְׁמִשׁוֹן; וַיִּקְרָא שְׁמִשׁוֹן אֶל-יְהוָה וַיֹּאמֶר
אֲדֹנָי יְהוִה זְכְרֹנִי נָא וְחַזְקֵנִי נָא אֵךְ הַפַּעַם הַזֶּה
הָאֱלֹהִים וְאֶנְקְמָה נָקֶם-אֶחָת מִשְׁתִּי* עֵינֵי מִפְּלִשְׁתִּים;
29 וַיִּלְפַּת שְׁמִשׁוֹן אֶת-טֵנִי וְעַמּוּדֵי הַתּוֹךְ אֲשֶׁר הִבִּית
נָכוֹן עֲלֵיהֶם וַיִּסְמַךְ עֲלֵיהֶם אֶתֶד בַּיָּמִינוֹ וְאֶחָד
30 בַּיָּמֵאֵלּוֹ; וַיֹּאמֶר שְׁמִשׁוֹן תָּמַת נַפְשִׁי עִם-פִּלְשֹׁתִים
וַיֵּט בָּכַח וַיִּפֹּל הַבַּיִת עַל-הַסָּרְנִים וְעַל-כָּל-הָעָם
אֲשֶׁר-בּוֹ וַיָּהֲרוּ הַמֵּתִים אֲשֶׁר-הָמִית בָּמוֹתָו רַבִּים
31 מֵאִשָּׁה הַמֵּית בַּחַיּוֹ; וַיִּרְדּוּ אֶחָיו וְכָל-בֵּית אֲבִיהָ

הַצִּי רָפָא v. 26. וְהִמְשִׁנִּי ק. v. 26. הָאֲסִירִים ק. ib. כְּשׁוֹב ק. v. 25. *

וַיִּשְׁאוּ אֹתוֹ וַיַּעֲלוּ וַיִּקְבְּרוּ אוֹתוֹ בֵּין צֶרְעָה וּבֵין
אֲשְׁתָּאוֹל בְּקֶבֶר מְנוּחַ אָבִיו וְהוּא שָׁפֵט אֶת־יִשְׂרָאֵל
עֶשְׂרִים שָׁנָה:

XXXIX. *The calling of Samuel*; 1 Sam. III. 1—14.

וַהֲנִיעַ שְׁמוּאֵל מִשְׁכַּת אֶת־יְהוָה לִפְנֵי עָלִי וּדְבַר 1
יְהוָה הָיָה יָקָר בַּיָּמִים הֵלֶם אֵין חֲזוֹן נִפְרָץ; וְהָיָה 2
בַּיּוֹם הַהוּא וְעָלִי שָׁכַב בְּמִקְוֹמוֹ וְעֵינָיו הִחֲלוּ כִּהְיוֹת
לֹא יוֹכֵל לִרְאוֹת; וַיָּגַר אֱלֹהִים טָרֶם וַיִּכְפֹּה וּשְׁמוּאֵל 3
שָׁכַב בְּהִיכַל יְהוָה אֲשֶׁר־שָׁם אֲרוֹן אֱלֹהִים; וַיִּקְרָא 4
יְהוָה אֶל־שְׁמוּאֵל וַיֹּאמֶר הֲנִנִי; וַיִּרְץ אֶל־עָלִי וַיֹּאמֶר 5
הֲנִנִי כִּי־קָרָאתָ לִי וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שָׁכַב וַיִּלָּךְ
וַיִּשָּׁכַב; וַיִּסָּפֶה יְהוָה קְרָא עוֹד שְׁמוּאֵל וַיָּקָם שְׁמוּאֵל 6
וַיִּלָּךְ אֶל־עָלִי וַיֹּאמֶר הֲנִנִי כִּי קָרָאתָ לִי וַיֹּאמֶר לֹא־
קָרָאתִי בְנִי שׁוּב שָׁכַב; וּשְׁמוּאֵל טָרֶם יָדַע אֶת־יְהוָה 7
וַטָּרֶם וַיִּגְלֶה אֵלָיו דְּבַר־יְהוָה; וַיִּסָּפֶה יְהוָה קְרָא־ 8
שְׁמוּאֵל בְּשְׁלִישִׁת וַיָּקָם וַיִּלָּךְ אֶל־עָלִי וַיֹּאמֶר הֲנִנִי כִּי
קָרָאתָ לִי וַיָּבֹן עָלָיִ כִּי יְהוָה קָרָא לְנָעַר; וַיֹּאמֶר עָלִי 9
לְשְׁמוּאֵל לֵךְ שָׁכַב וְהָיָה אִם־יִקְרָא אֵלָיִךְ וַאֲמַרְתָּ
דִּבֶּר יְהוָה כִּי שָׁמַע עֲבָדָךְ וַיִּלָּךְ שְׁמוּאֵל וַיִּשָּׁכַב 10
בְּמִקְוֹמוֹ; וַיָּבֹא יְהוָה וַיִּתְנַצֵּב וַיִּקְרָא כַּפֶּסֶם־כַּפֶּסֶם
שְׁמוּאֵל וּ שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דִּבֶּר כִּי שָׁמַע 11
עֲבָדָךְ; וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל הִנֵּה אֲנִכִּי עֲשֵׂה
דְּבַר בְּיִשְׂרָאֵל אֲשֶׁר כָּל־שָׁמְעוּ תִּצְלִינָה שְׁתֵּי אָזְנוֹי; 12
בַּיּוֹם הַהוּא אֲקִים אֶל־עָלִי אֵת כָּל־אֲשֶׁר דִּבַּרְתִּי

13 אֶל-בֵּיתוֹ הִחַל וּבָלָה: וְהַגְדַּתִּי לוֹ כִּי-שָׁפַט אֲנִי
 אֶת-בֵּיתוֹ עַד-עוֹלָם בְּעֶן אֲשֶׁר-יָדַע כִּי-מִקְלָלִים
 14 לָהֶם בָּנָיו וְלֹא כָהָה בָּם: וּלְכֹן נִשְׁפַּעְתִּי לְבֵית עָלִי
 אִם-יִתְפַּפֵּר עָוֹן בֵּית-עָלִי בְּזָבָה וּבְמִנְחָה עַד-עוֹלָם:

XL. *Combat of David with Goliath; 1 Sam. XVII. 38—51.*

38 וַיִּלְבַּשׁ שָׂאוּל אֶת-דָּוִד מִדָּוִד וַיִּנָּתֶן קֶבֶעַ נְחֹשֶׁת עַל-
 39 רֹאשׁוֹ וַיִּלְבַּשׁ אֹתוֹ שָׁרְיוֹן: וַיַּהַר דָּוִד אֶת-חֶרְבּוֹ
 מֵעַל לַמִּדְּיוֹ וַיֹּאֲלֵ לְלָכֶת כִּי לֹא-נִסָּה וַיֹּאמֶר דָּוִד אֶל-
 שָׂאוּל לֹא-אֹכַל לְלָכֶת בְּאַלְהָה כִּי לֹא נִסִּיתִי וַיִּסְרָם
 40 דָּוִד מֵעָלָיו: וַיִּנָּח מִקְלָו בְּיָדוֹ וַיִּבְחַר-לּוֹ חֲמִשָּׁה
 חֲלָקִי אֲבִנִים מִן-הַנָּחַל וַיִּשֶׂם אֹתָם בְּכָלֵי הָרָעִים
 אֲשֶׁר-לּוֹ וּבִילָקוּט וּקְלָעוֹ בְּיָדוֹ וַיִּגַּשׁ אֶל-הַפְּלִשְׁתִּי:
 41 וַיִּלָּךְ הַפְּלִשְׁתִּי הַלֵּךְ וַקָּרַב אֶל-דָּוִד וְהָאִישׁ נָשָׂא
 42 הַצֵּנֶה לְפָנָיו: וַיַּבֵּט הַפְּלִשְׁתִּי וַיִּרְאֶה אֶת-דָּוִד וַיִּבְזֶהוּ
 43 כִּי-הָיָה נָעַר וְאָדְמָנִי עִם-יֹפֶה מְרָאָה: וַיֹּאמֶר הַפְּלִשְׁתִּי
 אֶל-דָּוִד הַכֵּלֵב אֲנִכִּי כִּי-אַתָּה בָּא-אַלִּי בַּמִּקְלָו
 44 וַיַּקְלֵל הַפְּלִשְׁתִּי אֶת-דָּוִד בְּאַלְהָיו: וַיֹּאמֶר הַפְּלִשְׁתִּי
 אֶל-דָּוִד לָכֵה אֵלַי וְאַתָּנָה אֶת-בְּשָׂרִי לְעוֹף הַשָּׁמַיִם
 45 וּלְבֶהֱמַת הַשָּׂדֶה: וַיֹּאמֶר דָּוִד אֶל-הַפְּלִשְׁתִּי אַתָּה
 בָּא אֵלַי בַּחֶרֶב וּבַהֲנִית וּבַכִּידוֹן וְאֲנִכִּי בָא-אֵלֶיךָ
 בְּשֵׁם יְהוָה צְבָאוֹת אֱלֹהֵי מַעֲרֻכוֹת יִשְׂרָאֵל אֲשֶׁר
 46 חָרַפְתָּ: הַיּוֹם הַזֶּה יִסְגָּרְךָ יְהוָה בְּיָדִי וְהַפְּתִיךָ
 וְהִסְרֹתִי אֶת-רֹאשְׁךָ מֵעַלֶיךָ וְנָתַתִּי פָנֶיךָ מִתְּהוֹ-
 פְּלִשְׁתִּים הַיּוֹם הַזֶּה לְעוֹף הַשָּׁמַיִם וּלְחַיֵּית הָאָרֶץ

47 וידעו כל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל; וידעו
 כֹּל־הַקָּהָל הַזֶּה כִּי־לֹא בַחֲרֹב וּבַהֲנִית יְהוֹשִׁיעַ יְהוָה
 48 כִּי לַיהוָה הַמַּלְחָמָה וְנָתַן אֶתְכֶם בְּיָדֵנוּ; וְהָיָה כִּי־
 קָם הַפְּלִשְׁתִּי וַיִּלָּךְ וַיִּקְרַב לַקְרָאת דָּוִד וַיִּמָּהַר דָּוִד
 49 וַיִּרְץ הַמַּעְרָכָה לַקְרָאת הַפְּלִשְׁתִּי; וַיִּשְׁלַח דָּוִד אֶת־
 יָדוֹ אֶל־הַפְּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיַּקְלֵעַ וַיִּךְ אֶת־
 הַפְּלִשְׁתִּי אֶל־מַצְחוֹ וַתִּטְבַּע הָאֶבֶן בְּמַצְחוֹ וַיִּפֹּל עַל־
 50 פָּנָיו אֶרְצָה; וַיַּחֲזֹק דָּוִד מִן־הַפְּלִשְׁתִּי בַקֶּלֶעַ וּבָאֶבֶן
 וַיִּךְ אֶת־הַפְּלִשְׁתִּי וַיִּמָּתֶהוּ וַחֲרַב אֵין בְּיַד־דָּוִד;
 51 וַיִּרְץ דָּוִד וַיַּעֲמֵד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶרֶץ־חֲרָפוֹ
 וַיִּשְׁלַפְּהָ מִתַּעֲרָה וַיִּמָּתֶהוּ וַיִּכְרַת־בָּהָ אֶת־רֹאשׁוֹ
 וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי־מָת גִּבּוֹרָם וַיָּנֻסוּ;

XLI. Hallelujah Psalm; Ps. CL.

1 הַלְלוּ יְהוָה
 הַלְלוּ־אֵל בְּקֹדֶשׁוֹ
 הַלְלוּהוּ בְּרָקִיעַ עֲזוֹ;
 2 הַלְלוּהוּ בְּגִבּוֹרָתוֹ
 הַלְלוּהוּ בְּכֹחַ גְּדֻלּוֹ;
 3 הַלְלוּהוּ בְּתַקַּע שׁוֹפָר
 הַלְלוּהוּ בְּנִבְל וּכְנֹר;
 4 הַלְלוּהוּ בְּתֹם וּמַחֲוֹל
 הַלְלוּהוּ בְּמִנִּים וּעִגָּב;
 5 הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע
 הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה;
 6 כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה
 הַלְלוּ־יְהוָה;

XLII. *Exhortation to bless God ; Ps. 134.*

שִׁיר הַמַּעֲלֹת

- 1 הִנֵּה | בָּרְכוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה
הַעֲמִידִים בְּבֵית־יְהוָה בַּלַּיְלוֹת ;
2 שְׁאוּ־יְדֵכֶם קֹדֶשׁ
וּבָרְכוּ אֶת־יְהוָה ;
3 וּבְרַכּוּ יְהוָה מִצִּיּוֹן
עֵשֶׂה שָׁמַיִם וָאָרֶץ ;

XLIII. *Exhortation to praise God ; Ps. 117.*

- 1 הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם
שִׁבְחוּהוּ כָל־הָאֲמִיּוֹת ;
2 כִּי גִבֹּר עָלֵינוּ | חֲסִדּוֹ
וְאַמַּת־יְהוָה לְעוֹלָם
הִלְלוּ־יָהּ ;

XLIV. *God our benefactor ; Ps. 113.*

- 1 הִלְלוּ יָהּ |
הִלְלוּ עַבְדֵי יְהוָה
הִלְלוּ אֶת־שֵׁם יְהוָה ;
2 יְהִי שֵׁם יְהוָה מְבָרָךְ
מֵעַתָּה וְעַד־עוֹלָם ;
3 מִמְּזֶרֶח־שֶׁמֶשׁ עַד־מְבֹאֵז
מִהַלֵּל שֵׁם יְהוָה ;
4 רָם עַל־כָּל־גּוֹיִם יְהוָה
עַל הַשָּׁמַיִם כְּבוֹדּוֹ ;

- 5 מִי כִּיהֲנֶה אֱלֹהֵינוּ
הַמִּגְבִּיהִי לַשֶּׁבֶת;
6 הַמִּשְׁפִּילִי לָרְאוֹת
בְּשָׁמַיִם וּבָאָרֶץ;
7 מְקַיְמִי מַעֲפֵר דָּל
מֵאַשְׁפֹּת יָרִים אֲבוֹן;
8 לְהוֹשִׁיבִי עִם־נְדִיבִים
עִם נְדִיבֵי עַמּוֹ;
9 מוֹשִׁיבִי | עֶקֶרֶת הַפֵּית
אִם־הַבָּנִים טִמְתָּה
הַלְלוּ־יָהּ;

XLV. *God merciful and faithful ; Ps. 103.*

- לְדוֹד
1 בָּרְכִי נַפְשִׁי אֶת־יְהוָה
וְכָל־קִרְבִּי אֶת־שֵׁם קָדְשׁוֹ;
2 בָּרְכִי נַפְשִׁי אֶת־יְהוָה
וְאֶל־תִּשְׁכַּחִי כָל־גְּמוּלוֹ;
3 הַסֵּלַח לְכָל־עֲוֹנוֹכִי
הָרַפָּא לְכָל־תַּחֲלוּאֵיכִי;
4 הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי
הַמַּעֲטִירִי חֶסֶד וְרַחֲמִים;
5 הַמִּשְׁבִּיעַ בְּטוֹב עֲדִידֶךָ
תִּתְחַלֵּשׁ כִּנְשֶׁר נְעוּרֵיכִי;
6 עֲשֵׂה צַדִּיקוֹת יְהוָה
וְמִשְׁפָּטִים לְכָל־עֲשׂוּקִים;

- 7 יוֹדִיעַ דְּרָכָיו לְמֹשֶׁה
לְבִנֵי יִשְׂרָאֵל עַל־לִוְתָיו;
8 רַחֲם וְחַנּוּן יְהוָה
אַרְבֵּי אַפִּים וְרַב־חֶסֶד;
9 לֹא־לִנְצַח יָרִיב
וְלֹא לַעֲוֹלָם יִשׁוּר;
10 לֹא כִּחְטָאֵינוּ עָשָׂה לָנוּ
וְלֹא כְּעֹנְתֵינוּ גָּמַל עָלֵינוּ;
11 כִּי כִגְבַהַּ שָׁמַיִם עַל־הָאָרֶץ
גָּבַר חֶסְדּוֹ עַל־יִרְאָיו;
12 כְּרָחֶק מִזֶּרֶחַ מִמַּעַרְב
הִרְחִיק מִמֶּנּוּ אֶת־פִּשְׁעֵינוּ;
13 כְּרַחֲם אָב עַל־בָּנִים
רַחֲם יְהוָה עַל־יִרְאָיו;
14 כִּי־הוּא יָדַע יִצְרָנוּ
זָכוֹר כִּי־עָפַר אָנַחְנוּ;
15 אָנוּשׁ כִּחְצִיר יָמָיו
כְּצִיץ הַשָּׂדֶה כֵּן יִצִּיץ;
16 כִּי רֵיחַ עֲבָרָה־בוֹ וְאֵינָנוּ
וְלֹא־יִפְרִינֵנוּ עוֹד מְקוֹמוֹ;
17 וְחֶסֶד יְהוָה מֵעוֹלָם
וְעַד־עוֹלָם עַל־יִרְאָיו
וְצִדְקָתוֹ לְבִנֵי בָנִים;
18 לְשִׁמְרֵי בְרִיתוֹ
וְלִזְכָּרֵי פִקְדָּיו לַעֲשׂוֹתָם;

19 יְהוָה בְּשֵׁמִים תִּכְיֶין פִּסְאוֹ

וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:

20 בִּרְכוּ יְהוָה וּמַלְאכָיו

גִּבּוֹרֵי כַח עֲשֵׂי דְבָרוֹ

לִשְׁמַע בְּקוֹל דְּבָרוֹ:

21 בִּרְכוּ יְהוָה כָּל־צְבָאוֹ

מִשְׁרָתָיו עֲשֵׂי רְצוֹנוֹ:

22 בִּרְכוּ יְהוָה וּכְל־מַעֲשָׂיו

בְּכָל־מַקְמוֹת מְמִשְׁלָתוֹ

בִּרְכֵי נַפְשֵׁי אֲת־יְהוָה:

XLVI. *God our Creator ; Ps. 100.*

מְזִמֹּר לַתּוֹדָה

1 הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ:

2 עֲבַדוּ אֲת־יְהוָה בְּשִׂמְחָה

בְּאוֹ לִפְנֵי בְּרִנָּה:

3 דָּעוּ כִּי־יְהוָה הוּא אֱלֹהִים

הוּא עֲשֵׂנוּ וְלֹא וְאִנְחֵנוּ

עֲמֹ וְצֹאן מִרְעִיתוֹ:

4 בְּאוֹ שְׁעָרָיו וּבַתּוֹדָה

תִּצְרֹתָיו בְּתִהְלָה

הוֹדוּ לוֹ בִּרְכוּ שָׁמָּה:

5 כִּי־טוֹב יְהוָה לְעוֹלָם חַסְדּוֹ

וְעַד־דָּר וָדָר אֲמוֹנָתוֹ:

XLVII. *God the mighty King ; Ps. 93.*

- 1 יְהוָה מֶלֶךְ גִּבּוֹר לְבָשׁ
 לְבָשׁ יְהוָה עֵז הַתְּאֵזֶר
 אֶת־תְּכוֹן תִּבְלַל בַּל־תִּמּוֹט ;
- 2 נִכּוֹן כְּסֵאֶךָ מֵאֵז
 מֵעוֹלָם אֲתָה ;
- 3 נִשְׂאוּ נְהָרוֹת | יְהוָה
 נִשְׂאוּ נְהָרוֹת קוֹלָם
 יִשְׂאוּ נְהָרוֹת דְּכִיּוֹם ;
- 4 מִקְלּוֹת | מַיִם רַבִּים
 אֲדִירִים מִשְׁפְּרִי־יָם
 אֲדִיר בַּמָּרוֹם יְהוָה ;
- 5 עֲדָתֶיךָ | נֶאֱמְנוּ מְאֹד
 לְבֵיתֶךָ נִאֲוָה־קֹּדֶשׁ
 יְהוָה לְאֶרֶץ יָמִים ;

XLVIII. *God's kindness in providing for his creatures ;
 Ps. 65.*

- לִמְנַחֵם מִזֶּמֶר לְדוֹד קִיר ;
- 2 לֵךְ דְּמִיָּה תְהַלֵּל | אֱלֹהִים בְּצִיּוֹן
 וְלֵךְ יִשְׁלֵם־נֶדֶר ;
- 3 שִׁמֵּעַ תִּפְלֵה
 עֲלֶיךָ כָל־בֶּשֶׁר יִבְאֹו ;
- 4 דְּבַרְךָ עֲזָנֹת גִּבְרוּ מִנִּי
 פִּשְׁעֵינוּ אֲתָה תִכְפֹּרם ;
- 5 אֲשֶׁרְךָ | תִּכְתָּר וְתִקְרָב

- יִשְׁכֵּן חֲצָרֶיךָ
 נִשְׁפָּעָה בְּטוֹב בֵּיתְךָ
 קָדַשׁ הָיְכָלְךָ ;
 6 נִרְאוֹת | בְּצֶדֶק תַּעֲנִנֵנוּ אֱלֹהֵי יִשְׁעֵנוּ
 מִבִּטָּח כָּל־קִצְוֵי־אָרֶץ וַיֵּם רַחֲמִים ;
 7 מִכֵּין הָרִים בְּכַחַו
 נֶאֱזַר בְּגִבּוֹרָה ;
 8 מִשְׁפִּיחַ | שָׁאוֹן יָמִים
 שָׁאוֹן גְּלִיָּהֶם וְהַמּוֹן לְאָמִים ;
 9 וַיִּירָאוּ יֹשְׁבֵי קִצּוֹת מְאוֹתֶיךָ
 מוֹצְאֵי בָקָר וְעֹרֵב תְּרִנִּין ;
 10 פָּקְדָה הָאָרֶץ וַתִּשְׁקָקָה
 רִבַּת תַּעֲשִׁרָנָה פֶּלֶג אֱלֹהִים מִלֵּא מִים
 תִּכְיִן דָּגָנָם כִּי־כֵן הִכִּינָה ;
 11 תִּלְמִיָּה רוּחַ נִחַת גְּדוּדָה
 בְּרִבְיָכִים תְּמוֹגְגָנָה צְמִחָה | תִּבְרָךְ ;
 12 עֲטַר־תִּשְׁנַת טוֹבֶתְךָ
 וּמַעֲגָלֶיךָ יִרְעֶפוּ דָשָׁן ;
 13 יִרְעֶפוּ נְאוֹת מִדְּבָר
 וְגִיל גְּבָעוֹת תַּחֲגֹרְנָה ;
 14 לִבְשׁוֹ כְרִים | הַצֹּאן
 וְעִמְּקִים יַעֲטֹפוּ־בָר
 יִתְרוּעְעוּ אֶת־יִשְׁרָאוֹ ;

XLIX. *God our refuge ; Ps. 46.*

- לִמְנוּצָה לְבְנֵי־קִרַח עַל־עֲלְמוֹת שִׁיר :
 2 אֱלֹהִים לָנוּ מַחְסֶה וְעֵז
 עֲזָרָה בְּצָרוֹת נִמְצָא מֵאֵד :
 3 עַל־כֵּן לֹא־נִירָא בְּהַמִּיר אֶרֶץ
 וּבְמוֹט הָרִים בְּלֵב יָמִים :
 4 יִהְיוּ יַחֲמְרוּ מִיָּמָיו
 יִרְעֲשׁוּ־הָרִים בְּגִאוֹתָו סֵלָה :
 5 נָהָר פִּלְגָיו יִשְׁמְחוּ עִיר־אֱלֹהִים
 קָדַשׁ מִשְׁכְּנֵי עֲלִיוֹן :
 6 אֱלֹהִים בְּקִרְבָּה בַל־תִּמּוֹט
 יִעֲזָרֵה אֱלֹהִים לְפָנוֹת בְּקָר :
 7 הָמוּ גִוִּים מִטּוֹ מַמְלָכוֹת
 נָתַן בְּקוֹלוֹ תִּמּוֹג אֶרֶץ :
 8 יִהְיֶה צְבָאוֹת עִמָּנוּ
 מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה :
 9 לָכֵן תִּזּוּ מִפְּעִלוֹת יְהוָה
 אֲשֶׁר־שָׂם שָׁמוֹת בָּאָרֶץ :
 10 מִשְׁבִּית מַלְחָמוֹת עַד־קִצָּה הָאָרֶץ
 קָשֶׁת יִשְׁבֹּר וְקִצֵּץ תִּנִּית
 עֲגִלוֹת יִשְׂרָאֵל בְּאֵשׁ :
 11 הִרְפּוּ וְדָעוּ כִּי־אֲנֹכִי אֱלֹהִים
 אֲרוֹם בְּגוֹיִם אֲרוֹם בָּאָרֶץ :
 12 יִהְיֶה צְבָאוֹת עִמָּנוּ
 מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה :

L. *God who wields the thunder and lightning ; Ps. 29.*

מזמור לדוד

- 1 הָבוּ לַיהוָה בְּנֵי אֱלֹהִים
- הָבוּ לַיהוָה כְּבוֹד וְעֹז :
- 2 הָבוּ לַיהוָה כְּבוֹד שָׁמַיִם
- הַשִּׁתְּחוּ לַיהוָה בַּהֲדָר־תִּקְדָּשׁ :
- 3 קוֹל יְהוָה עַל־הַמַּיִם
- אֶל־הַכְּבוֹד הַרְעִים
- יְהוָה עַל־מַיִם רַבִּים :
- 4 קוֹל־יְהוָה בַּפֶּחַ
- קוֹל יְהוָה בַּהֲדָר :
- 5 קוֹל יְהוָה שֹׁבֵר אֲרָזִים
- וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן :
- 6 וַיִּרְקִידֵם כַּמוֹ־עֵגֶל
- לְבָנוֹן וַיִּשְׁרִיזֵם כַּמוֹ בֶּן־רֵאמִים :
- 7 קוֹל־יְהוָה הִצִּב לַהֲבוֹת אֵשׁ :
- 8 קוֹל יְהוָה יִתִּיל מִדְּבָר
- יִתִּיל יְהוָה מִדְּבָר קָדֵשׁ :
- 9 קוֹל יְהוָה יִחַלֵּל אֵילוֹת
- וַיַּחֲשֹׁף יַעֲרֹת
- וַיִּבְהִיכֵם כֻּלּוֹ אִמֵּר כְּבוֹד :
- 10 יְהוָה לַמַּבּוּל יֹשֵׁב
- וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם :
- 11 יְהוָה עֹז לְעַמּוֹ יִתֵּן
- יְהוָה יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם :

LI. *The Lord our Shepherd* ; Ps. 23.

מִזְמוֹר לְדָוִד

- 1 יְהוָה רֹעִי לֹא אֶחָסֵר ;
- 2 בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי
עַל־מֵי מְנוּחַת יְנֶהֱלֵנִי ;
- 3 נַפְשִׁי יִשְׁוֹבֵב
יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק
לְמַעַן שְׁמוֹ ;
- 4 גַּם כִּי־אֵלֶּה בְּגִיא צַלְמוֹת
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי
שִׁבְטְךָ וּמִשְׁעֲנָתְךָ הֵמָּה יִנְחֲמֵנִי ;
- 5 תַּעֲרֹךְ לִפְנֵי ו' שִׁלְחֹן נֶגֶד צָרָרִי
דִּשְׁנָת בִּשְׁמֵן רֹאשִׁי כוֹסֵי רוּחַ ;
- 6 אֵד ו' טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
וְשִׁבְתִּי בְּבֵית־יְהוָה לְאַרְךָ יָמִים ;

LII. *The King of glory* ; Ps. 24.

לְדָוִד מִזְמוֹר

- 1 לִיהוָה הָאָרֶץ וּמְלוֹאֶתָּהּ
תִּבְלֹ וְיֹשְׁבֵי בָהּ ;
- 2 כִּי־הוּא עַל־יַמִּים יִסְדָּתָהּ
וְעַל־נְהָרוֹת יִכּוֹנְנָהּ ;
- 3 מִי־יַעֲלֶה בְּהַר־יְהוָה
וְיָמִי יָקוּם בְּמָקוֹם קָדְשׁוֹ ;
- 4 נָקִי כַפַּיִם וְבֶרֶךְ לֵב
אֲשֶׁר ו' לֹא־נִשְׂא לַשּׁוֹא נַפְשׁוֹ

וְלֹא נִשְׁבַּע לְמַרְמָה :

יֵשׁא בִּרְכָה מֵאֵת יְהוָה 5

וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ :

זֶה דֹּר דֹּר רָשׁוּ 6

מִבְקָשֵׁי פְנִיָּה יַעֲקֹב סֵלָה :

שָׂאוּ שְׁעָרִים וְרֹאשֵׁיכֶם 7

וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד :

מִי־זֶה מֶלֶךְ הַכְּבוֹד 8

יְהוָה עֲזֹז וְגִבּוֹר

יְהוָה גִּבּוֹר מִלְחָמָה :

שָׂאוּ שְׁעָרִים וְרֹאשֵׁיכֶם 9

וּשְׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד :

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד 10

יְהוָה צְבָאוֹת

הוּא מֶלֶךְ הַכְּבוֹד סֵלָה :

LIII. *The book of nature and of revelation ; Ps. 19.*

לְמַנְצֵחַ מִזְמוֹר לְדָוִד :

הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד־אֱלֹ 2

וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ :

יּוֹם לַיּוֹם יִבְיַע אָמַר 3

וְלַיְלָה לְלַיְלָה יַחְוֶה־הַדָּעַת :

אֵין־אָמַר וְאֵין דְּבָרִים 4

בְּלִי נִשְׁמַע קוֹלָם :

בְּכָל־הָאָרֶץ וְיֵצֵא קוֹם 5

- וּבְקֶצֶה תִּבְלַ מְלִיָּהֶם
 לְשֹׁמֵשׁ שֶׁם־אֶהָל בָּהֶם;
 6 וְהוּא כָּחֶתֶן יֵצֵא מִחֶפְתּוֹ
 וְשִׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶץ;
 7 מִקֶּצֶה הַשָּׁמַיִם וּמוֹצֵאוֹ
 וּתְקוּפָתוֹ עַל־קִצּוֹתָם
 וְאֵין נִסְתָּר מִחֶמְתּוֹ;
 8 תִּזְכֹּרְתָּ יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ
 עֲדוֹת יְהוָה נִאֲמָנָה מִחֲפִימַת פֶּתִי;
 9 פִּקּוּדֵי יְהוָה יִשְׁרוּם מִשְׁמַחֲי־לֵב
 מִצּוֹת יְהוָה בָּרָה מְאִירַת עֵינַיִם;
 10 יִרְאֵת יְהוָה וְטֹהוֹרָה עוֹמֶדֶת לָעַד
 מִשְׁשֹׁטֵי־יְהוָה אֲמַת צִדְקָה יַחֲדוּ;
 11 הִנֵּחַ מְלִיִּים מִזֶּהָב וּמִפֶּזֶז רַב
 וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים;
 12 גַּם־עֲבֹדָה נִזְהָר בָּהֶם
 בְּשִׁמְרָם עֶקֶב רַב;
 13 שְׂגִיאוֹת מִי־יָבוֹן
 מִנִּסְתָּרוֹת נִקְנִי;
 14 גַּם מִזִּדִּים וְחֹשֶׁךְ עֲבֹדָה
 אֶל־יִמְשְׁלוּ־בִי אֵז אֵיתָם
 וְנִקְיִיתִי מִשֶּׁשׁ־רַב;
 15 יְהוֹי־לְרָצוֹן וְאִמְרִי־פֹי
 וְהִגִּינוֹן לִפִּי לְפִנֶּה
 יְהוָה צוּרִי וְגֹאֲלִי;

LIV. *Who shall dwell with God?* Ps. 15.

מְזִמּוֹר לְדָוִד

- 1 יְהוָה מִי־יִגֹּר בְּאַהֲלָהּ
 מִי־יִשְׁכֵּן בְּתֵר קִדְשֶׁהָ;
 2 הַיֵּלֶךְ תָּמִים וּפָעַל צֶדֶק
 וְדִבֵּר אֱמֶת בְּלִבָּבוֹ;
 3 לֹא־רָגַל וְעַל־לִשְׁנוֹ
 לֹא־עָשָׂה לִרְעֵהוּ רָעָה
 וְהִרְפָּה לֹא־נִשָּׂא עַל־קִרְבּוֹ;
 4 נִבְזֶה וּבְעֵינָיו נִמְאָס
 וְאֶת־יְרֵאֵי יְהוָה יִכְבֵּד
 נִשְׁבַּע לִהְרֹעַ וְלֹא יִמַר;
 5 כִּסְפוֹ וְלֹא־נָתַן בְּנִשְׁוֹ
 וְנִחָה עַל־נֶפֶשׁ לֹא לָקַח
 עִשָּׂה־אֵלֶּה לֹא יִמּוּט לְעוֹלָם;

LV. *The blessedness of the righteous, and the overthrow of the wicked;* Ps. 1.

- 1 אֲשֶׁר־יִהְיֶה
 אֲשֶׁר וְלֹא הָלַךְ בְּעֵצַת רָשָׁעִים
 וּבְדֶרֶךְ חַטָּאִים לֹא עָמַד
 וּבִמְשָׁב לֵצִים לֹא יָשָׁב;
 2 כִּי וְאִם בְּתוֹרַת יְהוָה תִּפְּצוּ
 וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה;
 3 וְהָיָה כַּעֲץ שְׁתּוּל עַל־פְּלִגֵּי־מָיִם
 אֲשֶׁר פָּרִיו וְיִתֵּן בְּעֵתוֹ

- וְעָלָהּ לֹא-יָבוּל
 וְכָל אֲשֶׁר-יַעֲטֶהּ יִצְלִיחַ;
 4 לֹא-כֵן הָרָשָׁעִים
 כִּי אִם-כַּמֶּלֶךְ אֲשֶׁר-תִּדְפְּנוּ רוּחַ;
 5 עַל-כֵּן וְלֹא-יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט
 וְחַטָּאִים בַּעֲדַת צְדִיקִים;
 6 כִּי-יִוָּדַע יְהוָה דֶּרֶךְ צְדִיקִים
 וְדֶרֶךְ רָשָׁעִים תֵּאבֵד;

LVI. *Longing after God*; Ps. 84.

לְמַנְצָח עַל-הַגִּתִּית לְבִנֵי-קֶרֶחַ מִזְמֹר:

- 2 מִה-יִדְּיוֹת מִשְׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת;
 3 נִכְסְפָה וְגַם-כָּלְתָה וְנַפְשִׁי לַחֲצָרוֹת יְהוָה
 לְבִי וּבִטְרִי יִרְנְנוּ אֶל-אֵל חַי;
 4 גַּם-צִפּוֹר וּמִצְאָה בַּיִת
 וְדִרְוֹר וְקֶן לֵאמֹר
 אֲשֶׁר-שָׁתָה אֶפְרַחֶיהָ
 אֶת-מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת
 מִלְכִּי וְאֱלֹהֵי;
 5 אֲשֶׁרִי יוֹשְׁבֵי בֵיתֶךָ
 עוֹד יִהְלְלוּךָ סֶלָה;
 6 אֲשֶׁרִי אָדָם עוֹזֵלֹ בְּךָ
 מִסְּלוֹת בִּלְבָבָם;
 7 עֲבִרִי וּבַעַם מִקַּח הַכָּא מַעֲיֵן יִשְׁתַּוְּהוּ
 גַּם-בִּרְכוֹת יַעֲטֶה מוֹרָה;
 8 וְיָכֻחוּ מִחֵיל אֶל-חֵיל

- יִרְאֶה אֱלֹהִים בְּצִוּוֹן :
 9 יְהוָה אֱלֹהִים צְבָאוֹת שְׁמֶעָה תְּפִלָּתִי
 הָאֲזִינָה אֱלֹהֵי יַעֲקֹב סֵלָה :
 10 מִגִּנְנוּ רִאֵה אֱלֹהִים
 וְהִבֵּט פָּנָי מִשִּׁיחָה :
 11 כִּי טוֹב־יוֹם בָּחַצְרִיךָ מֵאֶלֶף
 בָּחַרְתִּי הַסְתּוֹפֶת בְּבֵית אֱלֹהֵי
 מְדוֹר בְּאֵה־לִי־רָשָׁע :
 12 כִּי שָׁמַשׁ וּמִגֶּן יְהוָה אֱלֹהִים
 תֵּן וּכְבוֹד וַתֵּן יְהוָה
 לֹא יִמְנַע־טוֹב לְהַלְכִים בְּתָמִים :
 13 יְהוָה צְבָאוֹת
 אֲשֶׁר־יֵאָדָם בְּטַח בְּךָ :

LVII. *Shortness and vanity of human life*; Ps. 90.

- תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים
 1 אֲדָנִי מַעֲוֹן אַתָּה הָיִיתָ לָנוּ
 בְּדָר וָדָר :
 2 בְּטָרֶם וְהָרִים יִלְדוּ
 וַתַּחֲוִלֵּל אֶרֶץ וַתִּבֶּל
 וּמַעֲוֹלָם עַד־עוֹלָם אַתָּה אֵל :
 3 תָּשָׁב אֲנוֹשׁ עַד־דָּפָא
 וְהֵאמֵר שׁוּבוּ בְנֵי־אָדָם :
 4 כִּי אֵלֶּה שָׁנִים בְּעֵינֶיךָ כְּיוֹם
 אֶתְמוּל כִּי יַעֲבֹר
 וְאֲשִׁמּוּרָה בְּלִילָה :

- 5 זָרְמָתָם שָׁנָה יִהְיֶה
בְּפֶקֶד כְּחֶצִיר וַחֲלָהּ ;
- 6 בְּפֶקֶד יִצְיָץ וַחֲלָהּ
לְעָרֵב יִמּוּלֵל וַיִּבֶשׁ ;
- 7 כִּי־כְלִינוּ בְּאַפָּהּ
וּבְחִמְתָּהּ נִבְהֵלְנוּ ;
- 8 שֶׁתְּ עֲוֹנֹתֵינוּ לְנִגְהָהּ
עֲלִמְנוּ לְמֵאֹר פָּנֶיהָ ;
- 9 כִּי כָל־יָמֵינוּ פָּנוּ בְּעִבְרָתָהּ
כְּלִינוּ שָׁנֵינוּ כְּמוֹ־הֶהָה ;
- 10 יָמֵי־שָׁנוֹתֵינוּ | בָּהֶם שִׁבְעִים שָׁנָה
וְאֵם בְּגִבּוֹרֹת | שְׁמוֹנִים שָׁנָה
וְרֵהָבִם עָמַל וְאוֹן
כִּי־גַז חַיִּשׁ וְנִעְפָּה ;
- 11 מִי־יֹדֵעַ עַד אַפָּהּ
וּכִי־רֵאֲתָהּ עִבְרָתָהּ ;
- 12 לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע
וְנָבִיא לִבִּב חֲכָמָה ;
- 13 שׁוּבָה יִהְיֶה עַד־מָתִי
וְהִנָּחִם עַל־עֲבֹדִי ;
- 14 שִׁפְעֵנוּ בְּפֶקֶד חֲסֵדָהּ
וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל־יָמֵינוּ ;
- 15 שְׁמִחָנוּ כִּי־מוֹת עֲבִיתָנוּ
שָׁנוֹת רָאִינוּ רָעָה ;
- 16 יִרְאֶה אֶל־עֲבֹדֶיךָ פֶּעֱלִיךָ

וְהִדְרֶךָ עַל־בְּנֵיהֶם ;
 17 וַיְהִי ׀ נָעַם יְהוָה אֶל־הַיָּנּוּ עֲלֵינוּ
 וּמַעֲשֵׂה יָדָיו כֹּנֵנָה עֲלֵינוּ
 וּמַעֲשֵׂה יָדָיו כֹּנֵנָהוּ ;

LVIII. *The evils of intemperance ; Prov. 23 : 29—35.*

29 לְמִי אֹי לְמִי אֶבֹּי לְמִי מְדוֹנִים ׀
 לְמִי־שִׁיחַ לְמִי פִצְעִים חָנָם
 לְמִי חִכְלָלוֹת עֵינָיִם ;
 30 לְמַאֲחָרִים עַל־הַיָּוֹן
 לְבָאִים לַחֲקוֹר מִמֶּסֶד ;
 31 אַל־תֵּרָא יוֹן כִּי יִתְאַדָּם
 כִּי־יִתֵּן בַּכּוֹס עֵינָיו
 יִתְהַלֵּךְ בְּמִישְׁרָיִם ;
 32 אַחֲרִיתוֹ כְּנִתָּשׁ וְשֹׁד
 וְכִצְפָּעֵנִי יִפְרֹשׁ ;
 33 עֵינָיו יִרְאוּ זָרוֹת
 וְלִבָּהּ יִדְבֹּר תְּהַפְּכוֹת ;
 34 וְהָיִיתָ כְּשֹׁכֵב בְּלִבִּים
 וְכְשֹׁכֵב בְּרֹאשׁ חֲבֵל ;
 35 הִכּוֹנֵנִי בַל־חֲלוּתִי
 הִלְמוּנִי בַל־יִדְעֵתִי
 מִתִּי אֶמְצֵא
 אֹסִיף אֲבַקֶּשְׁנוּ עוֹד ;

LIX. *Divine admonition in the visions of the night ;*

Job 4: 12—21.

12 וְאֵלֵי דָבָר יִגְנֹב

וּתְקַח אֶזְנִי שְׁמֵץ מִנְהוּ :

13 בְּשֹׁעֲפִים מַחְזִיוֹנוֹת לַיְלָה

בְּנִפְל תִּרְדָּמָה עַל־אֲנָשִׁים :

14 פָּחַד קָרָאֲנִי וּרְעָדָה

וְרֹב עֲצָמוֹתַי הִפְחִיד :

15 וְרוּחַ עַל־פָּנַי יַחַלֵּף

תִּסְמַר שְׁעֵרֶת בְּשָׂרִי :

16 יַעֲמֹד וְלֹא־אֶכֹּר מִרְאֵהוּ

תִּמּוֹנָה לִנְגֹד עֵינַי

דִּמְמָה וְקוֹל אֲשַׁמֶּע :

17 הָאֲנוּשׁ מֵאֲלֹהִים יִצְדָּק

אִם־מֵעֲשֵׂהוּ יִטָּהֵר גִּבּוֹר :

18 הֵן בַּעֲבָדָיו לֹא יֵאֱמִין

וּבַמְלָאכִיו יִשִּׁים תִּהְלֶה :

19 אַתָּה שִׁכְנִי בַתִּי־חֶמֶר

אֲשֶׁר בַּעֲפָר יִסֹּדֵם

יִדְכָּאוּם לִפְנֵי־עֵשׂ :

20 מִבֶּקֶר לָעֶרֶב יִפְתּוּ

מִבְּלִי מִשִּׁים לִנְצַח יֵאָבְדוּ :

21 הֲלֹא־נִסֶּע יִתְרָם בָּם

יָמוּתוּ וְלֹא בַחֲכָמָה :

SELECTION FROM THE PARABLES OF THE OLD TESTAMENT.

LX. Parable addressed by Nathan to David ;

2 Sam. 12 : 1—7.

1 שָׁנִי אֲנִשִּׁים הָיוּ בְּעִיר אֶחָת אֶחָד עֲשִׂיר וְאֶחָד רֹאשׁ ;
 2 3 לְעֲשִׂיר הָיָה צֹאן וּבָקָר הֶרְבֵּה מְאֹד ; וְלָרֹשׁ אֵין-כָּל
 כִּי אִם-כֶּבֶשֶׂה אֶחָת קִטְנָה אֲשֶׁר קָנָה וַיַּחֲלֶה וַתִּגְדֹּל
 עִמּוֹ וְעַם-בָּנָיו יַחְדָּו מִפֶּתֹחַ תֹּאכֵל וּמִכֶּסֶּה תִשָּׂה
 4 וּבְחִיקוֹ תִשָּׁכַב וַתַּהֲיֶלּוּ כֹכֶת ; וַיָּבֹא הַלֵּךְ לְאִישׁ
 הָעֲשִׂיר וַיַּחְמַל לָקַחַת מִצֹּאֲנוֹ וּמִבָּקָרוֹ לַעֲשׂוֹת לְאִרְחָה
 הַבָּא לוֹ וַיִּקַּח אֶת-כֶּבֶשֶׂת הָאִישׁ הָרֹאשׁ וַיַּעֲשֶׂה לְאִישׁ
 5 הַבָּא אֵלָיו ; וַיַּחֲרֹאֶף דָּוִד בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל-
 6 נָתָן חִי-יְהוָה כִּי בֶן-מָוֶת הָאִישׁ הָעֹשֶׂה זֹאת ; וְאֵת-
 הַכֶּבֶשֶׂה יִשְׁלַם אַרְבַּעַתַּיִם עֶקֶב אֲשֶׁר עָשָׂה אֶת-הַדָּבָר
 7 הַזֶּה וְעַל אֲשֶׁר לֹא-חָמַל ; וַיֹּאמֶר נָתָן אֶל-דָּוִד אֵתֵּה
 הָאִישׁ ;

LXI. Parable of Jotham ; Judg. 9 : 6—20.

6 וַיֹּאסְפוּ כָל-פְּעִלֵי שָׂכָם וְכָל-בֵּית מְלֹא וַיִּלְכּוּ וַיִּמְלִיכוּ
 אֶת-אֲבִימֶלֶךְ לְמֶלֶךְ עִם-אֶלּוֹן מִצֵּב אֲשֶׁר בְּשָׂכָם ;
 7 וַיַּגִּידוּ לְיוֹתָם וַיִּלְכְּדוּ וַיַּעֲמֵד בְּרֹאשׁ הָרִגְרוּזִים וַיִּשָּׂא
 קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם שְׁמְעוּ אֵלַי פְּעִלֵי שָׂכָם
 8 וַיִּשְׁמַע אֲלֵיכֶם אֱלֹהִים ; הַלֹּךְ הִלְכּוּ הַעֲצִים לְמִשְׁחָה
 9 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לַזֵּית מְלוּכָה עָלֵינוּ ; וַיֹּאמֶר
 לָהֶם הַזֵּית הַחֲדִלְתִּי אֶת-דִּשְׁנִי אֲשֶׁר-בִּי וַיִּכְבְּדוּ

* מלכה ק

10 אֱלֹהִים וְאֲנָשִׁים וְהִלַּכְתִּי לְנוֹעַ עַל־הָעֵצִים; וַיֹּאמְרוּ
 11 הָעֵצִים לְהַאֲנֶה לְכִי־אֶת מַלְכִּי עֲלֵינוּ; וַתֹּאמֶר לָהֶם
 הַתַּאֲנֶה הַחֲדַלְתִּי אֶת־מַתְּקִי וְאֶת־תְּנוּבַתִּי הַטִּיבָה
 12 וְהִלַּכְתִּי לְנוֹעַ עַל־הָעֵצִים; וַיֹּאמְרוּ הָעֵצִים לְגֹפֶן
 13 לְכִי־אֶת מַלְכִּי עֲלֵינוּ; וַתֹּאמֶר לָהֶם הַגֹּפֶן הַחֲדַלְתִּי
 אֶת־תִּירוֹשִׁי הַמְשַׁמֵּחַ אֱלֹהִים וְאֲנָשִׁים וְהִלַּכְתִּי לְנוֹעַ
 14 עַל־הָעֵצִים; וַיֹּאמְרוּ כָל־הָעֵצִים אֶל־הָאֵטָד לֵךְ אִתָּה
 15 מִלֶּךְ־עֲלֵינוּ; וַיֹּאמֶר הָאֵטָד אֶל־הָעֵצִים אִם בְּאֵמֶת
 אַתֶּם מְשִׁחִים אֹתִי לְמֶלֶךְ עֲלֵיכֶם בָּאוּ חֲסוּ בְצַלִּי
 וְאִם־אֵין תֵּצֵא אֲשׁ מִן־הָאֵטָד וְתֹאכַל אֶת־אֲרֹנִי
 הִלְבֵּנוּן;

מלכה ק

LXII. Parable of the vineyard; Is. 5: 1—7.

1 אֲשִׁירָה נָא לִידֵידִי שִׁירַת דּוֹדִי לְכַרְמִי
 בָּרֶם הִיָּה לִידֵידִי בְּקָרֶן בּוֹ־שֶׁמֶן;
 2 וַיִּצְקָהּ וַיִּסְקְלָהּ וַיַּטְעֶהּ שֵׁרֶק
 וַיִּבֶן מִגֹּדֶל בְּתוֹכָהּ וְגַם־יִקַּב חֲצֹב בּוֹ
 וַיִּקֶן לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בָּאֲשִׁים;
 3 וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה
 שֹׁפֵטוֹ־נָא בֵּינִי וּבֵין בְּרָמִי;
 4 מִה־לַּעֲשׂוֹת עוֹד לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ
 מְדוּעַ קוֹנִיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בָּאֲשִׁים;
 5 וַעֲתָה אוֹדִיעָה־נָא אֶתְכֶם
 אֶת אֲשֶׁר־אֲנִי עֹשֶׂה לְכַרְמִי
 הִסֵּר מְשׁוֹכְתוֹ וְהִנֵּה לְבַעַר

פֶּרֶץ גִּדְרוֹ וְהָיָה לְמַרְמָס׃
 6 וְאֲשִׁיתָהּ בְּתֶה לֹא יִזְמַר וְלֹא יַעֲדֹר
 וְעָלָה שְׁמִיר וְשִׁית
 וְעַל הָעֵבִים אֲצִוֶּה מִהַמְטִיר עָלָיו מָטָר׃
 7 כִּי כֶרֶם יִהְיֶה צִבְאוֹת בֵּית יִשְׂרָאֵל
 וְאִישׁ יִהְיֶה נֹטֵעַ שְׁעִשׂוּעָיו
 וְיִקַּן לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח
 לְצִדְקָה וְהִנֵּה צִעֲקָה׃

LXIII. *Parable of the vine* ; Ps. 80 : 9—20.

9 גִּפְּן מִמִּצְרַיִם תִּסְיַע
 תִּגְרֹשׁ גּוֹיִם וְתַטְעֶנָּה׃
 10 פָּנִיתָ לְפָנֶיהָ
 וְתִשְׁרֹשׁ שְׂרָשֶׁיהָ
 וְתִמְלֵא-אֶרֶץ׃
 11 כִּסּוֹ הָרִים צִלָּהּ
 וְעֲנַפֶּיהָ אֲרֻז־אֵל׃
 12 תִּשְׁלַח קִצְרֶיהָ עַד-רִים
 וְאֶל-נְהַר יִזְקֻקֶיהָ׃
 13 כִּמֹּה פִּרְצָתָ גִּדְרֶיהָ
 וְאֲרוֹהָ כָל-עֲבָרֵי דָרְךָ׃
 14 יִכְרַס־מִנֶּה חֲזִיר מִיַּעַר
 וְזִזִּי שִׁדֵּי יִרְעָנָה׃
 15 אֱלֹהִים צִבְאוֹת שׁוּב נָא
 הִבֵּט מִשְׁמַיִם וּרְאֵה

- וּפְקַדְךָ גִּפְנֵי זֹאת :
- 16 וְכִנְהָ אֲשֶׁר־נִטְעָה יְמִינְךָ
וְעַל־יָדְךָ אֲמַצְתָּה לָּךְ :
- 17 שֹׁרְפָה בְּאֵשׁ כְּסוּחָהּ
מִגִּיעַרְתָּ פָנֶיךָ יֶאֱבֹדוּ :
- 18 תִּהְיֶה יָדְךָ עַל־אִישׁ יְמִינְךָ
עַל־בֶּן־אָדָם אֲמַצְתָּ לָּךְ :
- 19 וְלֹא־נִסּוּג מִמֶּךָ
תַּחֲיִינוּ וּבִשְׁמֶךָ נִקְרָא :
- 20 יִהְיֶה אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנוּ
הָאֵר פָּנֶיךָ וְנוֹשָׁעָה :

PART I.

NOTES.

THE object proposed by the following selections of Hebrew words in Part I., is, to furnish the student with examples, in order to aid him in the practice of declining, both *vivd voce* and by writing out, the various forms of words as made by conjugation, declension, etc. If learner and teacher will have the patience to go through with all these, in regular course, they may be assured that a more radical knowledge of grammatical forms will be obtained, in this way, than can be done by reading over the Hebrew grammar and simply committing it to memory, for almost any limited period of time which can be named.

It is not intended, however, that *Praxis* in this way should, at the outset, be the *sole* and *exclusive* occupation of the student, for any considerable length of time. A few lessons, devoted entirely to it, will impart a facility of pursuing it, which will make it afterwards more of a pleasure than of a toil. After such lessons, the student can begin with the study of Part II., and proceed on regularly. In the mean time, however, as soon as he begins to make some progress in Part II., one paradigm at least, under some one of Nos. I—XXXVII. Part I., should be either written out, or recited *vivd voce*, as often as he recites a lesson in Part II. It is best, by all means, to *write out* Paradigms, at least one half of the time employed in the exercises on Part I. It will be useful, for the other half, to recite them *vivd voce*. This will accomplish two objects at the same time; it will impart a facility in Hebrew *chirography*, (which is altogether desirable); and it will train the mind of the student to habits of nice grammatical and orthographi-

cal accuracy, which cannot be acquired equally well in any other way. But the student need not write out *all* his paradigms fully. Of some, he may make *skeletons*; writing out only the 3d persons singular and plural of the Praeter and Future, with the Inf., Imp., and Participles. But let him also write out many paradigms *fully*. And where there is a class, and the instructor attends to them all at the same time, the correction of one exemplar, which exhibits a *written* paradigm, (if the correction be made *vivā voce* and in presence of the class), will of course serve for the paradigms of all the class; as they can be required each one to correct his own paradigm, while in the lecture room, agreeably to the directions of the instructor.

I would earnestly recommend to all teachers and learners, who make use of this Chrestomathy, to pursue the method here pointed out. Experience has long since taught me, that *seemingly* rapid advances, at the commencement of Hebrew study, are not to be regarded as being of course *real* advances. He will ultimately make the most rapid and sure progress, who carefully, deliberately, and with great pains-taking as to grammatical principles, lays a foundation broad and deep, on which he may erect a superstructure at his will. I venture to pledge myself, that if the method above recommended be followed, neither learner nor teacher will ever see cause to regret it; nay, that both will become fully persuaded of its usefulness and importance.

The examples in No. I. are chosen, with much pains-taking, from roots which have neither Gutturals, nor Quiescents, nor Aspirates in them, in order that the student may have as little difficulty as possible to encounter, in the first stages of his praxis. A few of the examples have a final *Resh*; but such a *Resh* usually makes no irregularity, excepting that the Future (and its cognates) of such verbs not unfrequently has a *Pattahh* final. But in the examples here selected, this is not the case; and all, therefore, which are ranged under *a.*, may be declined, in respect to their vowels, after the model of קָטַל.

Those under *b.* are declined after the manner of רָכַב in Par. I. of the regular verbs. There are but very few verbs of this kind.

In No. II., the examples under *a.* resemble קָדַר, שָׁפַל, שָׁאָל in Par. II. of the regular verbs. The student must resort to the Lexicon, in order to determine the forms of the respective Futures, etc. The verb שָׁאָל properly belongs to verbs שׁ Guttural; but it was necessary to employ it here, in order to exhibit the peculiar forms of the 2d person plural in the Praeter of Kal.

The examples under *b.* comprehend nearly all the verbs *final Hholem*, that have three radicals in Kal Praeter. Of the last four of them, no Infinitive Future or Imperative occurs.

No. III. exhibits verbs whose *first* radical is an Aspirate. In writing out the Paradigms, the student must recur to the principles respecting *Daghesh lene*, in §§ 79—82. E. g. אָמַל (א not ג) 79. 1,* the same principle applying to a *single* word, which applies to the beginning of a chapter or verse; Fut. יִאָמַל, 80. (where instead of the words "*simple syllable*," should have been printed, *vowel*; see the correction in the Addenda p. 235 of the Grammar.) In future references to this 80th section, this correction will be taken as understood. Imp. אָמַל etc. Niphal יִאָמַל, by the principle in 80. Fut. יִאָמַל, 78, Note 2. Piel Fut. יִאָמַל, 80. Pual Fut. יִאָמַל, 80. Hiphil יִאָמַל, 80. Hophal יִאָמַל, 80. Hithp. יִאָמַל, 79. 2; and so of all the other examples in this species of verbs.

No. IV. exhibits verbs with an Aspirate for the middle radical. Kal Inf. זָכַר, 80. Fut. יִזְכֹּר, 79. 2 and 81. 2, Note 2. Imp. זָכַר, 80. Part. זָכֵר, 80. Niph. יִזְכֹּר, 79. 2. Fut. יִזְכֹּר, 80. Piel זָכַר, 71. also 78, Note 2. Pual זָכַר, ib. Hiph. יִזְכֹּר, 79. 2. Hoph. יִזְכֹּר, ib. Hith. יִזְכֹּר, 71. also 78, Note 2.

No. V. exhibits verbs with an Aspirate for their *final* radical. Kal Inf. const. לָמַד, Fut. יִלְמַד, Imp. לָמַד, Part. לוֹמֵד, Niph. יִלְמַד, Piel לָמַד, Pual לָמַד, Hiph. יִלְמַד, Hoph. יִלְמַד, Hith. יִלְמַד, all according to the principle in § 80, as corrected above. Also Imp. Fem. לָמַד *līm-dhī* (not לָמַד *līm-dī*), 81. 1. Plur. לָמַד, ibid. The same is the case in the Imp. of Nos. VII. VIII. IX

* In all references, the first number refers to *section* (§) in my Hebrew Grammar; the subjoined numbers or letters, to subdivisions in the same

which follow; e. g. Imp. כָּפַד, כָּפְדִי; פָּקַד, פָּקְדִי; פָּחַד, פָּחְדִי, etc.; comp. 81. 1. 2, and Notes. The same principle applies, of course, to all cases of the like nature.

No. VI. exhibits verbs with two Aspirates for the two first radicals. Kal פָּבַשׁ, 79. 1. and 80.* Fut. יִכְבֹּשׁ, 80. and 81, Note 2; also 79. 2. Part. כּוֹבֵשׁ, 79. 1; also 80. Niph. יִכְבֹּשׁ, 80; also 79. 2, comp. 81, Note 2. Fut. יִכְבֹּשׁ, *yik-kā-bhēsh*, 71. and 78, Note 2; also 80. Piel כָּבַשׁ, 79. 1; also 71. Pual כִּבְּשׁ, *ibid.* Hiph. יִכְבֹּשׁ, 80; also 79. 2. Hoph. הִכְבֹּשׁ, *ibid.* Hith. הִכְבִּישׁ, 79. 2; also 71. and 78, Note 2.

No. VII. exhibits verbs, with two Aspirates for the two final letters. Kal. Praet. חָכַד, 80. Future יִחְכֹּד, 79. 2; also 80. Niph. יִחְכֹּד, *ibid.* Fut. יִחְכֹּד, 80. Piel חָכַד, Pual חִכְּד, 71; also 80. Hiph. הִחְכִּיד, 79. 2; also 80. Hoph. הִחְכֹּד, 79. 2; also 80. Hiph. הִחְכִּיד, 71; also 80.

No. VIII. exhibits verbs, with Aspirates for the first and third radicals. Kal Praet. פָּנַב, 79. 1; also 80. Fut. יִפְנֹב, 80. Part. פּוֹנֵב, 79. 1; also 80. Niph. יִפְנֹב, 80. Fut. יִפְנֹב, 71; also 80. Piel פָּנַב, 79. 1; also 80. Pual פִּנְּב, *ibid.* Hiph. יִפְנֹב, 80. Hoph. הִפְנֹב, *ibid.* Hiph. הִפְנֹב, 79. 2; also 80.

No. IX. exhibits verbs, with Aspirates for *all* their radicals. There are very few of these, in the Hebrew language. Kal Praet. פָּתַב, 79. 1; also 80. Fut. יִפְתֹּב, 80; also 79. 2; also 80. Niph. יִפְתֹּב, 80; also 79. 2; also 80. Fut. Niph. יִפְתֹּב, 71; also 80. Piel פָּתַב and Pual פִּתְּב, 79. 1; also 71; also 80. Hiph. יִפְתֹּב, 80; also 79. 2; also 80. Hoph. הִפְתֹּב, *ibid.* Hith. הִפְתִּב, 80. 79. 2; also 71; also 80.

Remark. If the student will diligently and faithfully pursue the writing off of the various paradigms with *Aspirates*, he will, in this way, speedily acquire a familiar knowledge, not only of the usual forms of regular verbs in general, but of all the *minutiae* which pertain to the mode of writing them, when they contain Aspirates, in all their different conjugations, moods, and tenses.

* In accumulated references like this case and others which follow, the design is, that they should answer to the various cases in which Daghes lene is admitted or excluded, as they successively follow each other in each word.

Nos. X. XI. XII. exhibit verbs פִּ Guttural, פִּ Guttural, and פִּ Guttural. The diversities of the Future, Imperfect, etc. are to be sought for in the Lexicon. The exercises in these are very important, in respect to the attainment of a proper knowledge of the manner in which the composite Shevas are employed in the Hebrew; and also of a knowledge of the manner in which the Gutturals affect the vowels, employed in connexion with them.

No. XIII. exhibits examples of verbs with *Resh*; viz. (a) Verbs פִּ. (b) Verbs פִּ. (c) Verbs פִּ. In these it will be useful for the learner to exercise himself, so as to acquire, by experience, an accurate knowledge of the various departures from regular analogy, which these species of verbs exhibit.

No. XIV. exhibits verbs פִּ, whose פִּ is treated as a *Guttural*. The principles by which these are regulated, are to be sought for in § 224 seq., which treat of verbs Pe Guttural. פִּ (marked with*) has two forms; for which consult the Lexicon.

No. XV. exhibits verbs פִּ, with a quiescent פִּ. Those with (*) have two forms; see Lex. Those with final ה, may be omitted until after the exercises in verbs פִּ.

No. XVI. exhibits, (a) Verbs of the first class פִּ, with Fut. *Tseri* in both syllables. Actual instances of the Fut. do not occur in all the examples, but they are ranged according to probability; § 244. a. (b) Verbs with final *Pattahh* and penult *Hhireq* long; § 244. b. It should be added, that the penult syllable, rather than the ultimate, distinguishes these two species of verbs; e. g. פִּ, פִּ belong to the class a, because they have *Tseri* in the penult, and take *Pattahh* final only because of a Guttural or Resh, § 113. But in the class b, the penult vowel is *Hhireq*; and besides this, the Imp., Inf. and Fut. usually retain the first radical, viz. the *Yodh*.

No. XVII. exhibits all the verbs of the second class פִּ. Of these, *פִּ belongs, in Kal, to class 3d; it is only in Hiphil, that its characteristics are developed. It should be noted, too, that פִּ and פִּ, produced as examples in § 249 of the Grammar, are not reckoned in the list contained in § 248. Note. This is because פִּ, in one form and meaning of it, belongs to verbs of

Class I. It is only when it has the sense of *fingere*, that it belongs to Class II. As to רָקַץ , it has no Hiphil, and consequently there is no certain means by which we can characterise it; but the corresponding Arabic verb, viz. يَغْط , belongs to the genuine class of פָּ , in that language.

No. XVIII. exhibits all the verbs of Class III., whether they belong wholly or partly to this species. Further examination of this class of verbs makes me more inclined to assign them, in general, to roots פָּ , as Simonis and Eichhorn have done. But these lexicographers are not consistent throughout with themselves. For example, they call the Daghes in the Inf. of רָכַד , (in כִּיסַד 2 Chron. 31: 7), *Dag. affectuosum* (!); and the Fut. of רָצַר , viz. רָצַר etc., they say, is *borrowed* from רָצַר ; to which, however, they assign no meaning kindred with that of רָצַר . So also, יִשְׁרְנָה (1 Sam. 6: 12) is said to *borrow* its form from רָצַר ; all of which does not stand well together.

As to the form רָנָה , it may be referred to the root רָנָה , Hiph. רָנָה , formed according to § 261, in a manner resembling that of the Chaldee. But the student had better follow the Lexicons in his praxis; I mean such Lexicons as conform to the arrangement of Gesenius, which differs from that of Simonis.

No. XIX. exhibits verbs פָּ , whose different Futures, Imperatives, Infinitives, etc. must be sought for in the Lexicon.

Nos. XX. XXI. exhibit verbs עָ and עָ , many of which also present more or less variations from the Paradigms; all of which should be noticed in the exercises upon them.

In No. XXI., *a.* exhibits such verbs as have י quiescent; *b.* such as have a regular moveable י , and are to be regularly declined; *c.* verbs Ayin Yodh, which exhibit peculiar forms in Kal only.

No. XXII. presents verbs אָ , with various combinations of Aspirates, Gutturals, etc.; to which due attention should be paid.

No. XXIII. consists of verbs גָּ , in most of their varieties. The student should practise writing off and declining those which have Gutturals, Resh, etc. in them, as well as the others. The Lexicon will give him the various forms in the different conjugations.

No. XXIV. contains verbs לָרָא, the peculiarities of which are designated in § 293.

Note. For verbs *doubly anomalous*, see Grammar § 294 seq., which exhibits nearly all the cases that occur.

NOUNS MASCULINE.

No. XXV. nouns of Dec. I., with immutable vowels. The word מַלְכוּת belongs here, only in its singular number. No. XXVI. nouns of Dec. II., with only the final vowel mutable. No. XXVII. nouns of Dec. III., with only the penult vowel mutable.

No. XXVIII. nouns of Dec. IV., with the ultimate and penult vowels mutable. The few which have a Segholate form in the *construct state*, may be discovered by consulting the Lexicon; see § 355. 5.

No. XXIX. nouns of Dec. V., with ultimate and penult vowels mutable, but in a peculiar way, so far as it respects the *construct state*; § 358. 3.

No. XXX. exhibits nouns of Dec. VI., which has a large variety of forms. The divisions, 1. 2. 3. etc. explain themselves. The student should in a particular manner bestow his attention on this declension, both on account of its frequency in the language, and the difficulties which attend it.

No. XXXI. nouns of Dec. VII., all of which seem to be mere *participials*, having the form of the Part. present in Kal, and almost exclusively an *active* sense.

No. XXXII. exhibits nouns of Dec. VIII., which are not very numerous in the language. In making out the various forms, the student will be careful to note, that for the *vowel-changes* he must consult the other declensions, according to the nature of the vowels in the words belonging to this. It is the *reduplication* of the last letter of the ground-form, in case of accession, and *this only*, which characterises Dec. VIII.

It should be noted also, that strictly speaking, שָׂרַף and לָחַץ, in the Paradigm of Dec. VIII. (Gramm. p. 228), do not belong to Dec. VIII., because the final letter is not actually doubled, when these words receive accession. So far as the mere *mode of de-*

clension is concerned, these words belong to Dec. I.; but in respect to the real implied *nature* of them, they rank with words in Dec. VIII.

No. XXXIII. nouns of Dec. IX. These are quite uniform in their changes, and are but a small class in respect to number.

NOUNS FEMININE.

Nos. XXXIV—XXXVII. exhibit the various classes of fem. nouns. The anomalous *plurals* of Dec. XIII. will require particular attention. The Lexicons afford the necessary aid for making out the various forms of them.

PART II.

NOTES AND EXPLANATIONS.

IN the Preface to my Hebrew Grammar, p. vii., I have given general directions for the *first* reading or study of the same, recommending that the parts included in *brackets* should be omitted, and that when the student has advanced as far as *the declension of nouns*, he should begin to read and parse in the Chrestomathy. In addition to what is there generally said, I would now add, that the various accounts of all the *irregular verbs* may be lightly passed over, in the *first* reading of the Grammar; for the object of this reading is rather to shew the student where he can find what he needs, than to make him acquainted with the *details* of the various forms, etc. of the language. When the student, therefore, has advanced to § 332 in the Grammar, and made a beginning in his exercises on Part I. No. I. of this Chrestomathy, as directed in p. 57 above, he should then commence his exercises in Part. II. of this work, taking only a few words for the first lessons; and at the same time, he should continue his grammatical recitations regularly, and also his exercise on Part I. as mentioned above, adapting them, as to length, to the time which he has to spare for them. He must be cautioned here, against yet making the Chrestomathy a *principal* study, and the Grammar and Praxis only a *subordinate* one; for the main object of the Chrestomathy is, to introduce him to a thorough knowledge of the Grammar and Praxis.

In going forward with the Grammar beyond § 332, the student may confine himself, for the *first* reading, principally to what is printed in *large type*. When he has advanced to the Syntax, let him stop there, and commence again with his Grammar, reading

carefully, but not committing to memory, what is included in brackets; and after the brackets are omitted, (i. e. from § 332 onwards), reading in like manner what is printed in small type. During this *second* reading of the Grammar, let him commit to memory and recite regularly, the Paradigms of verbs and nouns, as they respectively occur. This will greatly facilitate learning to parse and construe, in the Chrestomathy; while on the other hand, the exercises here will much facilitate, and render more interesting, his exercises in the Grammar and Praxis in Part I. above.

The teacher should take special care, all along, that the lessons in the Chrestomathy be so apportioned as merely to promote and accelerate the acquisition of the Grammar, and not to interfere at all with real and solid progress in it. Students are usually very desirous to push on, in obtaining a knowledge of the manner merely of translating Hebrew words, and seem to be satisfied that they are making rapid progress in the language, when they can translate a considerable portion at a lesson. But this is a mistake; and often it is one, which leads on so as utterly to defeat, in the sequel, all accurate study and knowledge of the Hebrew at a future period. Students will usually go on as they have begun to proceed; and it is harder to turn about, and break up old habits of loose and inaccurate study, than it is to form a correct habit at the outset.

It is for this reason, that I have chosen, so far as I am able by means of the notes which follow, to conduct the student in the way of thorough analysis, from the very beginning. I have tried both ways of studying a language, on myself and on my pupils; and I am most fully persuaded, that for *adults*, it is best to enter radically into analysis, from the very outset. It may be different with *children*; but in the business of this Chrestomathy, children are not concerned.

I have endeavoured to leave nothing unexplained in the Notes, which the student may know, and ought to know, in the *initial* stages of his study. All my readers have before them, in these Notes, what I should give them if I were personally present as their instructor. By proceeding in this way, they will go *slowly*,

indeed, at first, but *surely*. In a little time, principles will begin to appear plain and familiar. Apparent irregularities in the forms of words will diminish apace, by a constant reference to those parts of the Grammar which explain them; and these once mastered, the progress will be much more rapid in Hebrew, than either in Latin or Greek; for the former language is far more simple than either of the latter.

In going the *second* time over the Grammar, the student should proceed on through the Syntax. On completing this, let the study of the whole Grammar be immediately recommenced, with more particularity than before; and so a fourth, a fifth, and (at least) a sixth time. The regular recitation, at every Lecture, of some portion of the Grammar, should not be intermitted at all, for the first *six* months of study.

In regard to the *Accents*, I have introduced but few of them into this second part. I did not wish to embarrass the student with too many of them, at first. I have used only such as serve for the larger *pause-accents*; or such as mark a *penult* tone-syllable. The latter I have employed, principally for the sake of directing the student where to lay the stress of voice, in reading the Hebrew words. Those which are not marked with any accents, have the tone on the *ultimate* syllable, according to the general rule in § 99 of the Grammar; a considerable number, also, which are marked with pause-accents, have the tone on the ultimate.

Most persons who study the Hebrew, either partially or wholly neglect the Accents. They do so, because it seems to require too much time and attention to become well acquainted with them. But such a knowledge of them as is requisite for grammatical and exegetical purposes, may be attained with a very moderate share of attention. Let this be obtained *gradually*, from the commencement of study, and the loss of time occasioned by it will never be felt. The student may rest assured, that he never will regret having followed this advice. The accents are not, indeed, of any binding authority; but they are often a grateful exegetical and grammatical aid. At any rate, no Hebrew student can fail to perceive, that an acquaintance with them is desira-

ble. He need not go into the fictitious schemes and subtilties of a Wasmuth, a Boston, and many others, concerning them; but their general and usual powers and object, he ought to understand.

In reciting this *second Part*, the student should be required to give an account of the principle or the rule, in the Grammar, to which any and every reference is made in the Notes that follow. The instructor will thus be enabled to determine, whether the student has bestowed due labour upon the acquisition of what he professes to recite.

Should the learner, at any time, feel himself unable to construe any of the select Sentences, in Part II., he will find, in the Notes, a reference to the place in the Hebrew Bible from which any sentence is extracted. He can, therefore, consult the corresponding English translation, if necessary. In regard to such passages, however, as are taken from the book of Psalms, the English and the Hebrew verses do not always correspond. The reason is, that in Hebrew, the *title* of a Psalm is reckoned as its first verse; but in English, this is never done. Consequently, when the Psalm has a *title*, the English verses are one behind the Hebrew, and must be looked for accordingly.

I. Ps. 7:12. אֶל־הִים, ground form sing. אֶל־הִים (א'lo'h), Dec. I., the final He having Mappiq, 84,* and consequently being moveable. The vowel under the He is Pattahh furtive, 69, which, not being a proper vowel, fails away when the word is changed by receiving the accession הִים, which forms the plural, 325. The ה in the sing. is omitted in the plural, because the syllable joined on to make the plural, has a Quiescent in it, 65. אֶל־הִים agrees with שׁוֹפֵט, a Part. in the *singular*, 437. 2.

שׁוֹפֵט, act. Part., root שָׁפַט, 202. It is here, (and so often elsewhere), employed as a verb in the present tense, announcing

* Note. Throughout, the first reference in common numerals, is to the Section (§) in the Hebrew Grammar. If there be a second, or third reference connected, they relate to *subdivisions* under the *first*. But when several sections are referred to in succession, the signs §§ stand before them, or the word *and*, or *also*, is inserted between them.

a general proposition, Syntax 527. *a.* Meaning : ' God vindicates, decides in favour of, the righteous.'

צַדִּיק, adj. used as a noun, and employed here in a *generic* sense, i. e. as a noun of multitude ; with vowels *immutable*, and therefore like Dec. I. of nouns ; Acc. after שִׁנְיָה, Synt. 531. The *accent* under the word צַדִּיק, although of the same form as the *Methegh*, is not one here, and never is one at the end of a verse, but is a *Silluq*, 85. Note, also 93. No. 1. The two large square points, after צַדִּיק, are the Hebrew period, called סִיף פְּסוּק, i. e. *end of a verse*. With these, *Silluq* invariably stands connected, being either on the ultimate or penult syllable of the final word. This explanation will serve for all future cases of the same nature.

II. Ecc. 3: 17. אָח sign of the Acc., 408. 4. and 427. The ground form אָח, with a long vowel (Tseri), shortens that vowel here because Maqqeph follows, 89.

הַרְשֵׁעַ, the syllable הַ is the article, whose usual punctuation is הַ followed by a Dagghesh forte, §§ 162. 163. As the Dagghesh cannot be admitted into the ר, 111, the vowel Pattahh belonging to the article is prolonged instead thereof, 112 ; see also 152. *a.* 2. רָשָׁע is an adj. employed as a *generic* noun (like צַדִּיק in No. 1) of Dec. IV., in the Acc. here, governed by יִשְׁפֹּט. Note ; the position of the Acc. *before* the verb or Part. which governs it, seldom occurs in Hebrew, except among the inversions which poetry occasions.

יִשְׁפֹּט, Fut. of שָׁפַט, §§ 197. 198. Meaning : ' God will condemn, pronounce sentence against, the wicked.' יִשְׁפֹּט may also be rendered in the *present* tense, ' condemns,' as in universal propositions, Synt. 504. *b.*

הָאֱלֹהִים, הָ is the Art. here, 162 seq., and 152. *a.* 2. The use of the article before אֱלֹהִים, (a kind of proper name), is not common, 413. For אֱלֹהִים, see under No. 1.

III. Prov. 30: 5. כֹּל (kōl), Kaph with Dag. lene, 79.1. Ground-form כֹּל (kōl) with long O pure, which is shortened before a Maqqeph, 89. In Hebrew כֹּל, *all*, is a noun ; and כֹּל is in regimen here with אֲמַרָה, 332. כֹּל-אֲמַרָה, lit. *universitas verbi*.

אֲמַרָה, Dec. XII. 387—389, see Parad. of Dec. XII. Ground-form אֲמַרָה, being derived from the masc. form, אָמַר, having

only the final vowel mutable, in the singular, agreeably to the laws in 381. **אֱמָרָה** is in the Gen. as it regards **פָּל**; but in regimen or the *construct* state, in respect to **אֱלֹהֵי**, 434. *b.*—**אֱלֹהֵי** is in the Gen. after **אֱמָרָה**; see for the word, under No. 1 above. In Latin, we may translate the three words **אֱמָרָה אֱלֹהֵי פָל**, by *universitas verbi Dei*.

אֶרְפָּה, fem. Part. from the root **צָרַף**, Part. pass. masc. is **צָרֹף**, 202, of Dec., III.; hence fem. **אֶרְפָּה**, 323; under examples in Par. of Dec. III., see **עָצוּם** with its feminine, in 323.

IV. Is. 40: 8. **דָּבָר**, const. of **דָּבָר**, Dec. IV., 354, see Par. of Dec. IV.—**אֱלֹהֵינוּ**, plural of **אֱלֹהֵי** (see No. 1), in the suff. state, 334, **ינוּ** being the suffix of the 1st pers. plural; see Par. in 336. The plur. ending **ים** is dropped in order to receive the suffix, 339. The accent (ֿ i. e. Tiphha) under the **ה**, is a Disjunctive, 93. Par. No. 4; which is used here, in order to mark the tone on the penult syllable, 100. *j.*

קָוָם, Fut. of **קָוָם**, 268. *b.* see Par. of the verb. Meaning: 'Shall endure, continue.'—**לְ**, a preposition, 152. *b.* governing the Acc. here.—**עוֹלָם**, Dec. II. 347. and Par.

V. Ps. 119: 11. **בְּלִבִּי**, **בְּ** prep. 152. *b.* with Dagh. lene, 79. 1.—**לִבִּי**, noun from **לֵב**, Dec. VIII, 374. also 375. *b.* For the shortening of the Tseri in **לֵב**, when it receives the accession **י** (suff. pronoun), see 129. *c. a*; comp. under 128. *b.*—For the suff. pronoun **י**, see 336. Par. 1st person sing. under *d.*

אֶצְפְּנֶיהָ, verb 1st pers. Praeter, root **צָפַן**, 194. The conjunctive accent Munahh, (ֿ 93. No. 21), marks the penult tone-syllable, 100. *d.* Meaning: 'Treasured up, laid up.'

אֱמָרְתָּ, for the word **אֱמָרָה**, see under No. 3 above. **תָּ** is a suffix-pronoun, 336. Par. *a.* 2d pers. sing. masc. The (ֿ) after the penult vowel (ֿ), is the Accent Silluq, 93. Par. No. 1. The form of the word with the accent on the ultimate, would be, **אֱמָרְתָּהּ**; in which case, the first accent under the Resh is a Methegh, see in 66 under *E. g.* But in consequence of the tone being thrown back, 100. *l.* the Silluq falls on the Sheva under **ה** and converts it into Seghol, 148. The form **אֱמָרָה**, in No. 3. above, becomes **אֱמָרָה** here, because, the **ה** being thrown into another

syllable, the Resh and its vowel make a *simple* syllable, which causes the vowel to become long, 130. *a*.

VI. Ps. 119: 161. מִדְּבָרְךָ , מִ is a prefix preposition, in its original form מִן ; but here (as usual) the ן assimilates with the following ד , and is written in it by a Daghesh forte, 71, comp. 406; so that $\text{מִדְּבָרְךָ} = \text{מִן דְּבָרְךָ}$.— דְּבָר is from דָּבַר , Dec. IV., see Par. It is in the suffix state, 334, having the pronoun ךָ appended, 336. Par. *a*. 2d pers. masc. For the difference between the const. form (דָּבַר), and the suffix-form, see Par. of Dec. IV. The reason of Qamets under the ב , in such forms as דְּבָרֶיךָ , דְּבָרֶיךָ , etc. is found in the mode of syllabication. In the cases just named, the Resh is thrown into the last syllable, which leaves the syllable simple in which ב stands, and of course prolongs the vowel, 130. *a*.—In regard to the accent over the ךָ , i. e. the dot over it like a Hholem, it is a *distinctive* accent named *Rebhiv*, 93. No. 10. It is added here, because it has an influence on the *Pe* at the beginning of the word which follows, causing Dagh. lene to be *inserted*, although *Pe* is preceded by a vowel, 79. 3. Were it not for such an accent, the *Pe* would of course *omit* Dagh. lene, 80.

פָּהַר , Kal. Praeter, Fut. *A*. The student should here search the Lexicon for the conjugations of this verb, which are actually employed, and make out a synopsis of them.—For לָבִי see No. 5. It is the Nom. to פָּהַר here; and the Nom., in Hebrew, is more usually put next *after* the verb.

VII. Ps. 119: 158. אֶתְקַיֵּטָה , root קִיט , in the conj. Hithpoel. 175. *b*. The $\text{הַ$ at the end is *paragogic*, 205, also 125. *b*. In regard to the penult syllable קַיֵּ , it is *originally* Pattahh, 271. *f*, which is here prolonged by the pause-accent (Athnahh, 93. Par. No. 2), and becomes Qamets, 144. *I*. The form of the word, without הַ paragogic, and without a pause-accent prolonging its vowel, would be אֶתְקִיטָה ; the more usual form of words in this conj. would be as אֶתְקִיטָה , 175. *b*. Meaning: 'I was struck with horror,' or 'I was filled with loathing.'

אֲשֶׁר , commonly a pronoun, 168, but here a conjunction, 409. *a*.— אֲמַרְתֶּךָ , see in No. 5, where the pause-accent makes a difference in the penult syllable.— שָׁמַרְיִי , root שָׁמַר . The form,

without the accent Silluq, would be שָׁמְרוּ, see Par. I of reg. verbs, Kal Praet. 3 pers. plural. But the accent restores the original Pattahh under the Mem, and lengthens it, 146.

VIII. Deut. 4: 2. תוֹסִיפוּ, root תָּסַף, verb פִּי' first class, see Par. VIII. Hiph. Fut. 2 pers. plural masc. The Yodh between the two last radicals and characteristic of Hiphil, is here omitted, as being quiescent in the preceding vowel, Hhireq, 63. The full form would be תוֹסִיפוּ. The Dag. lene is not inserted in the ת which begins the word, because the preceding word ends in a vowel-sound, and has no pause-accent upon it, 80.

הַדָּבָר, the ה followed by Dag. forte is the article, 163.—אֲשֶׁר is a proper relative pronoun here, 168.—אֲנִכִּי, 164. 1st pers. singular.

מִצִּיּוֹה, from צִוָּה a verb לָה, a Part. in Piel; the ו is moveable here, 268. *a.* Note, comp. 271. *b.*; see Par. XVI. Piel. The Part. מִצִּיּוֹה, preceded by the pronoun אֲנִכִּי, is used in the room of a verb of the present tense, Synt. 527. *a.*—אֲתִּבָּח, the sign of the Acc., 427. בָּם, fragment of a pronoun, 2 pers. plur. masc. 336. For the manner of union with אֲתִּבָּח (אֲתִּבָּח), see 408, Par. of אֲתִּבָּח sign of Accusative. The Acc. אֲתִּבָּח, is governed by the Participle, Synt. 526. *a.*

IX. Prov. 17: 27. חוֹשֵׁד, Part. act. Kal, 202. from חָשַׁד, Fut. Pattahh with rough enunciation, חָחַשַׁד, 225. —אֲמָרִי, ground-form אָמַר, Dec. VI. *E* class, 364; in the plural, with the suff. יי attached, 336. Par. *c.* 3d pers. sing. masc. In order to receive this suffix, the appropriate ending of the plural (ים) is dropped, 339; see Par. XXIV.

יֹדֵעַ, root יָדַע of פִּי' first class, Part. act. Kal, 202; for Pattahh furtive under Ayin, see 69. For peculiarities in Hith., see Lex. —דָּעָה, with Silluq (93. Par. No. 1) which prolongs the Pattahh under the Daleth, 144. דָּעָה (the orig. form) is properly a fem. Inf. form, Dec. XIII. 390. Comp. 195. Note. The masc. form of the Inf. is דָּעַ (דָּע) with Pattahh furtive, 69; the fem. Segholate form, therefore, is דָּעָה, 141. It is used as a mere noun. Meaning: 'Knowledge, knowing.' Governed by יֹדֵעַ, Synt. 531.

X. Obad. verse 21. וְהָיְתָה, *vehā-yethā*, and [the kingdom

shall be, Praet. with ך used for the Future, Synt. 503. e, root יהה verb גה, 280. Par. XVI. For Methegh under the first He, see 66. e. g. and 87. c.

גיהה, an anomalous form. The true *original* points of the word יהה are unknown; the Jews, from time immemorial, having omitted to sound it, when reading the Scriptures. Instead of the proper word יהה, they read גה. Accordingly, גיהה has the appropriate vowel-pointing of גה, an abridged form of גה, 119. c. 1. גיהה is in the Dat. of possession, after גה, like the Latin *est mihi, est tibi*, etc.

הה, art. 162. גה, Dec. X. 380., Nom. to גה. The Dat. of possession more commonly follows, as here, immediately after the verb of existence, and the Nom. of the verb then succeeds.

XI. Prov. 1: 7. גה, Dec. X., in the const. state, from גה.—גה, see in No. 10.—גה, noun of Dec. I., because all the vowels are immutable, fem. ending גה. 319. Note 2, in const. state with גה; for which last word, see in No. 9.

XII. Prov. 1: 22. גה, Dec. I. plur.—גה, verb גה from גה, 276. Par. XV. Fut. 3d pers. plur.—גה, for Qamets, see in No. 9. The Daghesh in Daleth is a mistake in the printing. It should be ד Raphe, i. e. without a Daghesh lene, 80.

XIII. Prov. 18: 15. גה, see under No. 5.—גה, Part. in Niph. from גה, 273 and comp. 268. b, Dec. III. 350 and Par.—גה, Fut. Kal from גה verb גה, 282. b.—גה, see in No. 9. But the Daghesh is here euphonic (not lene), 75. a, and is called Dag. *conjunctive*; for the word גה is preceded by a syllable ending in a *vowel*, which has no accent upon it (comp. 80), and Dagh. lene would be omitted in such a case. The two words, גה-גה, are read, *yiq-nēd-dā-āth*. The Maqqeph between them takes away the accent from the first word, 89.

XIV. Ps. 94: 11. גה, in No. 10.—גה, No. 9.—גה, Dec. XI. or XIII. const. plur.—גה, Dec. IV. but it has no const. or plur. state.—גה that, conj.—גה they, or they are, Synt. 469. In גה, the גה is paragogic, as the penult accent denotes, it being under the first syllable. The accent here employed, is a *con-*

junctive, viz. Merka, 93. No. 23. In regard to the *penult* tone, see 100. i.

הָבֵל, orig. form הֶבֶל, which has its first vowel changed by a pause-accent, 144. Dec. VI. *A* and *E* form.

XV. Prov. 9: 10. הָחֵמָה, Dec. X. const. — חֲכָמָה (*hhökh-mā*)—Dec. X., Gen. after הָחֵמָה, 332.—יָרָצָה, No. 11. Before this word, the verb of existence (הָיָה) is *understood*, 554. In such propositions it is very rarely *expressed*.

וַיִּרְצֶה, see in No. 9, where the larger pause-accent prolongs the first vowel. Here, the accent (which marks the *penult* tone, 100. *a*) being only of the second class of Disjunctives, 93. No. 5, it produces no effect on the vowel; as is often the case.—קְדוֹשִׁים, lit. of the *Holy ones*, i. e. of God, the plural being used as *plur. excellentiae*, 437. 2. *g*. The sing. is קָדוֹשׁ, Dec. III. For the omission of the Vav in the plural, see on אֱלֹהִים under No. 1.—בִּינָה, Dec. X., the verb of existence being understood before it, 554.

XVI. Ecc. 1: 18. בְּ, a preposition, Dag. lene, 79. 1; רַב, Dec. VIII. form as *e*, no plural; with Maqqeph רַב־ (*röbh*) short *O*, 89.—בָּעֵס, from בָּעַס, with pause-accent, 93. No. 2.—וַיִּזְכֶּיף, conj. — וַיִּזְכֶּיף, Fut. Hiph. from זָכַף, 243. *b*. זָעַח with accent on the *penult* tone, 100. *a*.—מִבְּחֹב, Dec. I. the vowels being *immutable*.

XVII. Prov. 12: 1. אֹהֶב for אוֹהֵב, 63. also 202. and Synt. 527. *a*.—מוֹסֵר, Dec. II.—וַיִּשְׁנֶה, conj. — שָׁנָה, 202.—חִיבָהָה, Dec. XII., ח at the beginning *Raphe*, i. e. without Dag. lene, 80 and 83, because of the preceding vowel, with *conjunctive* accent on the *penult* tone, 100. *a*.

XVIII. Ps. 22: 29. בִּיהֵוָה, No. 10.—הִמְלִיכָהּ, *ibid.*—וַיִּמְשֵׁל, 202 and 527. *a*.—בְּגִיָּם, ב with Dag. lene, 79. 2. The full form would be בְּהִגִּיָּם, but the article ה suffers syncope in such cases, 152. *a*. Note.

XIX. Ps. 145: 13. מְלָכִיחָה, מְלָכִיחָה, noun. fem. Dec. I. in the sing., a Heteroclite in the plural, not ranking under any of the declensions, with vowels *immutable*; e. g. plur. מְלָכִיחִיחָה, 326. *c*. For the omission of Dag. lene in the כ, see 82. *b*.—ךָ suff. pron. of 2d person, 336. Par. *a*. 2d masc. singular.

מִלְכּוּת, in reg., the verb of existence being understood before it, 554.—כֹּל (*kōl*), 89.—עוֹלָם, from עוֹלָם, Dec. II. For the omission of the ך, see 63. Lit. *thy kingdom [is] a kingdom of all ages, regnum universitatis seculorum*, i. e. eternal.—וּמִשְׁמַתָּה, ך instead of ך, 152. c. 4, noun of Dec. XIII., ך suff., point over it is the accent Rebbia, 93. No. 10.—בְּכֹל (*bekhōl*), 89. Beth with Dag. lene, because a pause-accent precedes, 79. 3.—דּוֹר, Dec. I.—וְדָר, ך instead of ך, 152. c. 3.

XX. Ps. 103: 19. בְּשָׁמַיִם for בְּשָׁמַיִם, 152. a. Note, הָ being the article; שָׁמַיִם, dual form, but used as plural, 329. Note 2. For the accent at the beginning of the word, see 93. No. 5. 95. a. The real tone-syllable is the *penult* here, 100. b.—הִכִּי־ן Hiph. of כִּי־ן, הִכִּי־ן is a contracted form, used instead of הִכִּי־ן, 268. b. e. g.

בָּסֵא, root בָּסֵא=בָּרֵא, the ך being assimilated, 107. 1. c. In all the suff. and plur. forms, the Dag. forte is dropped, e. g. בָּסֵאוֹת, בָּסֵאוֹ, etc. and so in בָּסֵאוֹ, 73. Note 3. This practice is so uniform, as to point to the necessity of another root, viz. בָּסֵא Dec. VI. e, where all the forms may be made; considering all the instances of the plur. to be in reg., or in the suff. state, as they may be considered. But if these forms may be all regarded as coming from בָּסֵא, they belong to Dec. VII. 371.—י suff. pronoun, 336. Par. b. 3 masc. sing.

וּמִלְכּוּתוֹ, ך (for ך) 152. c. 4.—מִלְכּוּת, in No. 19.—י as above.—בְּכֹל (instead of בְּכֹל), 152. a. Note. כֹּל, *kōl* not *kōl* here, because there is no Maqqeph after it.—מִשְׁמַתָּה, with Silluq (93. No. 1) on the penult, which restores the original vowel (Patahh) under the ש, (for the original ground-form is מִשְׁשֵׁ), and prolongs such restored vowel, 146. It is a verb Praet. 3d pers. fem.

XXI. Prov. 10: 1. בָּן, Heteroclite, forms in the sing. mostly of Dec. VII; but not all, e. g. const. בָּן, plur. בָּנִים.—חָרֵם, Part. adjective, Dec. IV.—יִשְׁמַח, Fut. Piel from שָׂמַח, §§ 235. 236.

אָ, Heteroclite, see Lex.; the accent on it should be an Athnab (א), 93. No. 2, and not a Methegh.—וּמִלְכּוּת, 152. c. 4.—תּוֹנֶה, const. of תּוֹנֶה, Dec. X., theme תּוֹנֶה, the verb of existence (תּוֹנֶה)

is implied before it, 554.—אָמַר, *ʾ* suff. pronoun; אָמַר from אָמַר, Dec. VIII. *d*; for Daghesh, and vowel-change, see 129. *c. a.*

XXII. Prov. 10: 4. רָשָׁע, so written for רָשָׁע, 270. 1 and 5, comp. 117. 2. רָשָׁע is a Part. form, from רוּשָׁע. It is in the Acc. here, governed by עָשָׂה; but such a position of the Acc. (*viz. before the word which governs it*) belongs rather to the liberties of poetry, to which class of composition the book of Proverbs belongs.—עָשָׂה, Part. pres. from עָשָׂה, 282. *b.* and Par. XVI.—בָּהּ, without Dag. *lene* in the כ, because a vowel sound precedes without a *disjunctive* accent, 80, in reg. with רָמְיָהּ; which last word is of Dec. X. Lit. בָּהּ רָמְיָהּ, *the hand of sloth.*

יָד, const. of יָד, Dec. II. *a.*—חָרוּץִים, adj. with Qamets immutable, because it stands for חָרוּץִים, 112. and 32, plur. of חָרוּץ.—תִּתְּנִי, Fut. Hiph. 3 pers. sing. fem. (יָד the Nom. is fem.), from עָשָׂה, Fut. in Kal is with the rough enunciation, רָעָשָׁר, 225. Par. IV. The accent under Shin is Silluq. 93. No. 1; that under the Tav is Methegh, 87. *a.*

XXIII Prov. 10: 6. בְּרָכוֹת, plur. Dec. XI. *c.*—רָאשׁ (for רָאשׁ 118, or for רָאשׁ 119. *c.* 3), a Heteroclite in its plur. forms, e. g. רָאשִׁים, etc., if considered merely in respect to *appearance*. In reality, רָאשׁ=רָאשׁ, 119. *c.* 3, and רָאשִׁים=רָאשִׁים, 118; and these forms would be regular in Dec. VI. *i.* It is preceded by the verb of existence implied, 554.

וּפִי, 152. *c.* 4; פִּי const. of פִּי, plur. פִּים and פִּיּוֹת, a Heteroclite. רָשָׁעִים, plur. Dec. IV.—וּבְסָהּ, Fut. Piel of בָּסָה, 282. *b.*—חָמָס, Dec. IV. On the sense of this latter hemistich, commentators are much divided. Umbreit, the latest commentator on the book of Proverbs, understands פִּי as designating *the organ of enjoyment*, and construes the clause thus: 'The injustice which the evil man practises, prevents his enjoyment of divine blessings.' This, however, seems rather far-fetched. May not Rom. III. 19, *ἵνα πᾶν στόμα φραγῇ*, cast some light upon the phrase? The sentiment may be, 'The man of violence, instead of being blessed of Jehovah, shall be treated as guilty;' or, (as it seems to be here expressed), 'No plea for himself shall be admitted, *his violence shall cover*, i. e. stop, *his mouth.*'—στόμα αὐτοῦ φραγθήσεται.

Another explanation is, perhaps, equally probable, if not more so. הַחֵם may designate the *violence* done *to* the wicked, not done *by* him; and so be the direct antithesis of בְּרָכוֹת *blessings*, in the preceding clause. So Ziegler understands it, in his commentary on the Proverbs. The sense would then be, 'Violence, i. e. severe punishment, shall stop the mouth of the wicked, i. e. strike him dumb, render him unable to speak;' a lot very different from that of the righteous, 'on whose head blessings rest.'

XXIV. Prov. 10: 7. זָכַר (also זִכָּר), with acc. Munahh marking the penult tone, Dec. VI. *e* and *d*, const. before צָדִיק ; which last is used in a *generic* sense.— לְזָכְרָהּ , לְ prep. pointed with Hhireq because it comes before another Sheva, 137, and its own proper point is Sheva, לְ , 152. *b*. But two Shevas before a vowel are inadmissible, 90. 2. comp. 43 seq.; consequently the first goes into a short vowel, 137.—The verb of existence is understood before לְזָכְרָהּ (which is of Dec. XI.), and the noun with its preposition, is used as an adjective, 442; i. e. 'The name of the righteous shall be *blessed*,' meaning that men will bless or speak well of them.

וְשֵׁם (152. *c*), const. of שֵׁם , Dec. VII. *a*.— יִרְקָב , 212. 1, קָ with Silluq, 144.

XXV. Prov. 10: 9. הוֹלֵךְ , 202.— בְּתוֹמִים , (for בְּתוֹמִים , 152. *a*. Note), תוֹם with ו merely a *fulcrum*, 64, because the Hholem here is pure; before Maqqeph it is תוֹם *tōm*, with suff. תוֹם , e. g. as תוֹמוֹ etc. 129. *c*, *b*, Dec. VIII. *f*.— יָגֵד , Fut. of יָגַד , the quiescent י of the root is dropped, 244. *a*. The usual form is יָגֵד ; but in the text, the *final* syllable of this word immediately precedes an accented syllable in the next one, which causes the accent to be thrown back, 101. *d*, and consequently the long vowel Tseri is changed into a short one, 129. *a*.— בְּטוֹחַ , Dec. VI. *h*, used as an adverb here, 403. *b*. Athnahh marks the penult tone.

מַעֲקָשׁ , Part. Piel from עָקַשׁ — דִּרְכָיו , plur. with suff. יוֹ § 336. § 339, ground-form דָּרַךְ , Dec. VI. *a*.— $\text{יִגְדֶּעַ$, Niph. Fut., root גָּדַע , 243. *b*. For the final Pattahh furtive, see 69.

XXVI. Prov. 10: 11. מִקְוֶה , Dec. III. const.— חַיִּים , sing. חַי ,

which however is used only as an adjective, Dec. VIII. *i*.—פִּי, see under No. 23.—יִבְסֶה חָמֶם, see under No. 23.

XXVII. Prov. 10: 19. בָּרָב, No. 16.—דְּבָרִים, plur. Dec. IV. *a*.—רָדַל, Par. IV.—פָּשַׁע, ground-form פָּשַׁע, Dec. VI. *h*; for Qamets under פ, 144.—שָׁפְתָיו, dual with suff. יוֹ, from שָׁפָה, Dec. XI. *a*.—מְשָׁבִיל, Part. Hiph. from שָׁבַל.

XXVIII. Prov. 10: 20. In בִּסְתָה, the accent Munahh marks the penult as the seat of the tone. נִבְדָּר, Part. Niph.—לִשְׁוֹן, Dec. III.; verb of existence before it, Synt. 554.—לָב, No. 5. מְנַעַט, בְּ, conj. here becomes בָּ, see לָ in No. 24. מְנַעַט, (without accent מְנַעַט), a proper adj. Lit. 'The heart of the wicked [is] like something little, or, like a little thing;' i. e. is mean, worthless.

XXIX. Prov. 16: 3. גַּל, Imp. of גָּלַל, 257.—גַּל אֶל יְהוָה, *de-volve upon Jehova*, i. e. confide, or commit to him. מְעַשֵּׂיךָ, with Methegh under Mem, 87. *a*, and Athnahh on the penult tone-syllable, plur. suff. יך, root מַעֲשֵׂה, Dec. IX.—וַיִּבְלֶנּוּ, 1 Vav conversive, 208. יִבְלֶנּוּ, Fut. Niph. from בִּוֵּן, Par. XIII.; the round dot over the Kaph is the acc. Rebhia, marking the penult tone.—מִחֲשָׁבְתֶיךָ, plur. suff. יך, Dec. XI. and XIII., from מִחֲשָׁבָה, with Silluq on the penult.

XXX. Prov. 15: 33. יִרְאָה, No. 11.—מוֹדַר, const. of Dec. II., verb of existence implied before it, 554.—וְיִזְכְּנִי, וְ, conj.; לָ prep., with Hhireq short, 137; פָּנִי, const. plur. of פָּנִים, which has no sing. 327. 3. The probable ground-form in the sing. is פָּנָה, Dec. IX. לָפָנִי used as a prep. 407. *c*. For לָ with Hhireq, see in No. 24.—כְּבוֹד, Dec. III.—עֲנֶה, Dec. XI., verb of existence implied before it, 554. Meaning: 'The fear of Jehova, i. e. piety, is the instruction of wisdom,' i. e. wise instruction, 440, or, a learning of wisdom; 'and before honour,' i. e. exaltation or praise from men, 'is humility,' viz. a humble, unambitious spirit, is of greater worth than any honour which men can bestow; or, 'honour is preceded by humility,' i. e. the way to attain true honour is to be humble.

XXXI. Prov. 16: 2. דְּרָכֵי, const. plur. Dec. VI. *a*.—יָד, adj. Dec. VIII., sing. and in concord with כָּל.—בְּעֵינָיו, בְּ, prep., עֵינָיו,

from עֵיִן, Dec. VI. *o.* dual const. § 338. § 339, suff. in 336.—תִּכְן Part. act. Kal.—רִירוֹה, comm. gen. Dec. I., sing. רִירוֹ with Pattahh furtive, 69. For fem. plur. see 327. 1, comp. 321. Meaning: 'In a man's own view his actions are pure; but Jehovah, who looks upon the heart of man, estimates him according to the character of his spirit or internal man.'

XXXII. Prov 16: 6. רָאָמַת, רָ for ר, 152 *c.*—אָמַת, an abridged form of אָמַתָּה, 107. 2. The prep. בְּ is understood before it.—רָבַפֶּר, Fut. Pual from בָּפַר, used as present tense, 504. *b.*—עֹן (ā-vōn), Dec. III.—וּבִירָצַת, 152. *c.* 4; בְּ prep.—סֹר, Inf. const. as a noun, 519.—מִרְעָה, מְ prep. for מֶן, 406. The ך is commonly assimilated with the letter which follows it, and written by a Dag. forte, 107. 1; but here the Dag. is excluded, 111 seq.—רַע adj., ground-form רַע, which the pause-accent prolongs, used as a noun here, 445. Meaning: 'By kindness and faithfulness sin is covered,' i. e. is forgiven, the punishment of it is remitted; 'and by piety [comes] turning away from evil,' i. e. reverence for God occasions departure from evil.

XXXIII. Prov. 15: 29. רָחוּק, adj. and predicate of the sentence; therefore placed before the noun, 446.—מִ before רָשָׁעִים, see מִרְעָה in No. 32.—וְהִסְפִּיתָ, 152. *c.* 4; וְהִסְפִּיתָ const. of Dec. X.—רָשָׁעֵם, pause-accent on the final vowel lengthens the Pattahh, 144. I.

XXXIV. Prov. 16: 9.—וְהִשָּׁב, Fut. Piel from הִשָּׁב, suff. form of הִשָּׁבָה, Dec. VI. *a.*—וְהִהֲוֶה, for pointing see לִיהֲוֶה in No. 10.—וְהִכִּין, Fut. Hiph. from כִּוֵּן.—וְעָזְרוּ, Dec. VI. suff. state, from עָזַר, class *A*, Methegh under Tsadhe, 87. *a*, Silluq under Daleth. Meaning: 'Let a man devise his way,' i. e. lay out plans for his future employments and success, 'it is the Lord who must establish his goings,' i. e. his success depends on the aid which the Lord may afford.

XXXV. Prov. 16: 12. תְּוַעֲבֹה, Methegh under Tav, 87. *a.* מְלָכִים, Dec. VI.—עָשִׂיתָ, Inf. const. of עָשָׂה, used as a noun, 519, preceded by הִיהָ understood, 554.—רָשָׁע, Dec. VI. *E* class. The pause-accent here has no influence in prolonging the vowel which precedes it, 149, it only marks the penult tone.—בִּצְקָה, point-

ing of the prep. ב, 137; ד has no Dagh. lene, although it follows a silent Sheva, 81. 2.—וּבִן, Fut. Niph. of בָּן.—בָּטָא, see בָּטָא in No. 20. Meaning: 'It is an abominable thing for kings to do evil; but by the practice of equity, the throne is established.'

XXXVI. Prov. 16: 16. מִקְנֵה, for Methegh see § 87. j, rare form of Inf. const. from קָנָה, 283. 2; used as a noun const. 519. מַתְּ-טוֹב, *māt-tōbh*, with Dagh. euphonic in ט, 75. comp. 170. Note.—מִחְזְרֵיץ, מִ is the particle of comparison, 454, Dagh. omitted in ח, 111.

וּקְנִיָּה, reg. Inf. const. of קָנָה, used as a noun const. 519.—וּבְחָר, Part. Niph. from בָּחַר, sense of the Latin Part. in—*du*s, 529.—מִקְסָה, מִ comparative here, 454; קִ instead of קָ, 144. Lit. *The acquisition of wisdom, how good compared with gold! and the acquisition of intelligence is to be chosen, in preference to silver.*

XXXVII. Prov. 16: 18. לִפְנֵי, in No. 30.—שֹׁבֵר, Dec. VI. *E* class. The accent Merka, 93. No. 23, marks the penult tone. גִּאֲוִין, Dec. III. 554, the Athnabh under א belongs to the final syllable, the accent being placed on the letter which immediately precedes the vowel of a syllable, 98.—כִּשְׁלוֹן, Dec. III. *d*.—גְּבוּהָ, Dec. VI. *k*, with He Mappiq, 84. const. state before רִוְחָ, Merka marks the penult tone.—רִוְחָ, see in No. 31. Meaning: 'Pride precedes destruction; and haughtiness of spirit is the precursor of stumbling,' i. e. of ruin. The prep. לִפְנֵי signifies *before* in respect to *time*, as well as in respect to *space*; see Lex.

XXXVIII. Prov. 16: 25. נֶשֶׁךְ, indeclinable, peculiar, see Lex. דֶּרֶךְ, with Munahh on the penult tone.—לִפְנֵי, *before*, i. e. in the view of, in the sight of.—אַחֲרֵיהָ, אַ a fem. suff., 336; דֶּרֶךְ which precedes, is *comm.* gender, and a fem. suffix may follow. The adj. נָשָׂר, also agreeing with דֶּרֶךְ, is masculine; comp. 451.—דֶּרְבֵי, const. plur. of דֶּרֶךְ, the כ being without Dagh. lene, 81. 1, because the ground-form דְּרָבִים excludes Dagh. lene. Meaning: 'There is a course of conduct, which men may judge to be right, but which leads to destruction.' The phrase דֶּרְבֵי מָוֶת means, 'deadly ways, destructive ways.'

XXXIX. Prov. 16: 81. מִשְׁתָּרָה, const. of Dec. XIII., the ac-

cent Munahh (93. No. 21) marks the penult tone syllable.—תַּפְּאַרֶת, Dec. XIII., accent as before.—שִׁיבָה, 554.—גֵּרָךְ with Merka on the penult.—צִדְקָה, Dec. XI.—תַּמְצִיחַ, 3 pers. fem. Fut. Niph., agreeing with שִׁיבָה. Lit. *A crown of beauty is old age, should it be found in the way of righteousness.*

XL. Prov. 16: 28. תַּהֲפֹכֹת, פ for פו, 41 and 65.—רִשְׁמָה, Fut. Piel; for final Pattahh, see 236.—מְדוּן, Dec. III.—נִרְגָן, Dec. II.—מְפָרִיד, Part. Hiph. from פָּרַד, 527.—אֶלֹהֵה, Dec. I. Lit. *A tale-bearer separateth intimate friends*, אֶלֹהֵה being generic, i. e. having a plural sense.

XLI. Prov. 16: 32. טוֹב, 446.—אָרָךְ, Munahh marks the penult tone-syllable, from אָרַךְ, Dec. V. *d*.—אֶפְסִים, Dual of אָף: which is a contraction of אָנָף, Nun being occulted, 107. 2; accent *Tiphhha antarius*, 93 No. 5, the real tone-syllable is the penult, 45. *a*. In the form אָף, with an implied Daghesh, (a compensation for the נ dropped), it belongs to Dec. VIII; see in Par. XXVII. Lit. אָרַךְ אֶפְסִים, *the protracted of anger*, i. e. he who protracts his anger, who is patient, forbearing.—מְגַבִּיר, מ compar., see under No. 36.—מִשְׁלַּח for מִשְׁלַח, Part. act. 63.—מַגְבִּיר, מ compar. particle, as before; גִּבֵּר, Part. act.—עִיר, Dec. I. as to the sing., but plur. Dec. VI. *p*.

XLII. Prov. 17: 1. טוֹב, No. 41.—פַּת, fem. Dec. VIII.—הִרְבָּה, fem. of הִרְבָּה.—שָׁלָה, Dec. XII., fem. of שָׁלָה.—בָּה, 408. Par. of בָּה.—מִמְּבִית, comparative, 454.—מִלֵּא, Part. 202. Note 1; or participial adj. governing the Acc. after it, 511. e.g. וְזָבְחִי, const. pl. of זָבַח, Dec. VI. *E* class, governed by מִלֵּא, 511.

XLIII. Prov. 17: 3. מַצְרָה, Dec. VII.—לִבְכָּה, for לִבְכָּה, 152. *a*. Note, Dec. VI. *a*. The tone is on the penult, but the accent (*Tiphhha antarius*) is *praepositive*, 95. *a*.—לִבְכָּה for לִבְכָּה, 152. *a*. Note, Dec. IV.—בִּוְחָן for בִּוְחָן, act. Part. 63.—לְבִית, see No. 5.—רִהָה, 554.

XLIV. Prov. 17: 9. מְכַסֶּה, part. Piel.—פָּשַׁע, tone on penult. 95. *a*.—מְבַקֵּשׁ, Part. Piel.—אֶהְבֶּה, Dec. X., Methegh under the Aleph, 87. *a*.—שָׁנָה (for שִׁנָּה), Part. act. of שָׁנָה, followed by ב before the noun which it governs, 506.—בְּדָבָר, ב Raphe, 80. Meaning

'a matter, a report, a thing.'—מַפְרִיר, Part. Hiph., 527.—אַלֹהָה, No. 40.

XLV. Prov. 17: 13. מִשִּׁיב, Part. Hiph. from שָׁבַב, 268. *b*. Par. XIII.—רָעָה, Dec. X. fem. of רָע, which properly involves a Dagghesh forte; and this is the reason why רָעָה has the first vowel immutable, 111 and 127.—תִּזְוֶה, Fut. Kal 3 pers. fem., agreeing with רָעָה, root מוֹשׁ.—מִבִּיתוֹ, suff. state of בֵּית, Dec. VI. *a*, with prae-fix Mem.

XLVI. Prov. 17: 14. פּוֹטֵר, form of Part. act. from פָּטַר; used here as a noun, however, for the *act of letting out water*. The form has been a great stumbling block to critics, who seem in general to have supposed, that words of this form could denote nothing but an *active agent*; e. g. בּוֹקֵר *a shepherd*, חוֹבֵל *a sailor*, אוֹיֵב *an enemy*, חוֹזֵה *a seer*, etc. But it is a mistake, to suppose that this form always implies an *agent*. For example, יוֹתֵר *residuum, the residue*, עוֹלָה *a holocaust*, and fem. עֹפָרָה *lead*, are clear cases of a different nature. In accordance with the tenor of these words, may פּוֹטֵר be understood as meaning, "the letting out;" which being a kind of active sense, is even less remote, than the examples above, from the common analogy. In this way, all the obscurity about the text is removed.

As the sentence has a comparative sense necessarily implied in it, the particle כִּי *as*, is to be understood before פּוֹטֵר, 559.—מִיָּמָה, 329. Note 2, with accent prae-pos.—רָאשִׁית, 554.—מִדּוֹן, Dec. III. Meaning: 'When strife commences, it is like the bursting forth, or the letting out, of water which is restrained or dammed up; which, when thus set at liberty, will rush with accumulated and increasing force. So is it with strife; which, when once commenced, grows in violence as it continues.'

וְהִתְגַּלֵּעַ, No. 30.—וְהִתְגַּלֵּעַ, Inf. Hith. with final Pattabh, 236, used as a noun, 519, lit. *the growing warm*.—הָרִיב, art. 152. *a*. 2.—נָטוּשׁ, Imp. of נָטַשׁ, with Vav *fulcrum* merely, 64, inasmuch as the Hholem here is pure, 212. 5. Meaning: 'Before contention waxes warm, refrain from it.'

XLVII. Prov. 17: 17. כָּל, const. of כָּל, 89.—אוֹהֵב for אֹהֵב, Part. act. 63, used as a verb, 527. *a*.—הָרַע, art. 152. *a*. 2; ע

with Patt. furt. 69.—חָא, a Heteroclite, but essentially of Dec. VIII., as the plur. is essentially of a Daghesh'd form, 58.—חָאֲרָה, ל prep.; חָרָה=חָרָה, 58, because the first Qamets is impure and therefore immutable, 127. and 111. In respect to actual declension, it belongs to Dec. X.—חָיֵה, Fut. Niph., 243. *b.* Sense: 'He who is a true friend, (חָיֵה *the friend*), will be constant in his affection; and a true brother will help in times of adversity.'

XLVIII. Prov. 17: 19. חָאֲרָה, No. 47.—חָאֲרָה, accent 95.—חָאֲרָה, Dec. X. Lit. *he loveth harm, that loveth strife*.—חָאֲרָה, I understand here, with Umbreit, as meaning, 'the consequences of transgression,' viz. punishment, or harm. So חָאֲרָה *sin*, and חָאֲרָה *iniquity*, also mean, *the consequences of sin*, viz. punishment, misfortune, affliction. In respect to this sense of חָאֲרָה, comp. Dan. 9: 24. So often, *ἀμαρτία* in the New Testament. The like expression in Proverbs is, "All that hate me, love death." In this way, a truly poetic parallelism between the two members of the sentence, is preserved.

חָאֲרָה, Part. Hiph., with *He Mappiq* and regular, 84.—חָאֲרָה, from חָאֲרָה, Dec. VI. *E* class, with suff. י.—חָאֲרָה, Part. Hiph. with final Tseri shortened to Seghol, 89.—חָאֲרָה, with accent, 144. i. q. חָאֲרָה. Meaning: 'He who demeans himself with haughtiness, will occasion his own destruction.'

I understand this figurative description of pride, or exaltation, as grounded on the custom of princes, nobles, and wealthy men, in the East, erecting a lofty portico in front of their dwellings, through which the entrance into them lay. The ruins of the temples in Egypt, at Baalbec, Palmyra, and other places, exhibit the same taste in architecture. In reference to this same custom, (an emblem of honour or elevation), I understand the terms *Sublime Porte*, (Ital. Porta, German, Pforte) as applied to the Ottoman Emperor at the present day. *The lofty gate*, (for so Sublime Porte means), is a designation intended to point out him who lives in the dwellings connected with *the lofty gate*, i. e. the gate which by way of eminence is lofty, or the most lofty of all; in other words, it means the Emperor or reigning Monarch. Whether this explanation does not better accord with the oriental manner

of framing designations, than the explanations commonly given of Sublime Porte, the reader acquainted with the style of the East may judge. When the same terms are applied to designate the Ottoman Emperor and his Divan, i. e. his Council, they are employed in a like figurative way.

XLIX. Prov. 17: 25. אָבִיר, root אב, for the suff. form, see Par. XXIV. No. II.—בֵּן, 554.—כָּטִיב, in apposition with בֵּן, 435.—וּבְמֶרֶ, the accent Rebhia is over the Mem, 93. No. 10, and marks the tone-syllable.—רִיבְתוֹ, Part. act. fem. from רִיב, used as a noun of Dec. XIII. a. Sense: 'A grief, or cause of bitterness, to his mother.'

L. Prov. 18: 6. עִפְתִּי, const. dual of Dec. XI., from עִפָּה, ה, without Dag. lene, 81.—רַבָּאֵר, Par. XX., Munahh marks the penult tone. וּפִיר, 152. c. 4; פִּיר *phīr*, with suff. פִּי, a Heteroclitite from עִפָּה.—מְהִלְמוֹת, pl. of Dec. X., Methegh, 87. a.—וּקְרָא, 277. c. Sense: 'A fool's lips come along with (cause) contention; and his mouth calls for smiting;' i. e. he loves contention, and calls for, promotes assaults.

LI. Prov. 18: 7. פִּי, const. of מְהִלְמוֹת, *mehhūt-tāl-lō*, Dec. X., with Dagh. euphonic in the ל, 75. a, Synt. 554.—מוֹקֵשׁ, a verbal noun from מָקַשׁ, Dec. VII. b, Synt. as above.—נִפְשִׁי, from נָפַשׁ, Dec. VI. a, suff. form.

LII. Prov. 18: 9. מְהַרְפֵּה, Part. Hiph. from רָפָה.—מְלֹאכָה, suff. state of מְלָאכָה, Dec. XI., (for מְלֹאכָה 118), with א *otiant*, 118. Note 2.—הוּא, *is he*, 469.—לְבַעַל מַשְׁחִיתָה, lit. *to him who is possessor of wasting*, i. e. to a waster or prodigal, 444. c.; מַשְׁחִיתָה, Part. Hiph.

LIII. Prov. 18: 10. מְגִבֵּל, const. of Dec. IV.—שֵׁם, const. of Dec. VII., 554.—בִּי, *into it*, form in 408.—יָרוּץ, Fut. Kal of רוּץ, used for the Present, 504. b.—נִשְׁגָּב, Part. Niph., lit. *is elevated*; i. e. is secure, safe, like one who betakes himself to an elevated place, and thus places himself out of the reach of enemies.

LIV. Prov. 18: 13. מַשִּׁיב דָּבָר, Part. Hiph. from שָׁב, *he who gives answer to any matter*.—בְּפָנָם, *before*, as an adverb, 403. a.—אֶנְלֶת, *Niv-ve-lēth*, with penult tone.—הִיא, 469.

LV. Prov. 18: 14. יִבְלָגְבֵּל, Fut. Pilpel of בָּלַג, 176. 3.—מִלְחָמָה, *war*.

suff. state of Dec. IX., from מְהֵרָה, Methegh, 87. *a*; for the suff., see 379. 2, and comp. suff. in 309. *c*.—נֶכְחָה, fem. adj. from נָכַח, 323. Part. under V.—רִשְׁעָהּ, with epenthetic הָ suffix, 309. *d*; רִשָּׁע, Fut. Kal from רָשָׁע, 296. *d*. The fem. suff. הָ refers to רִשָּׁע, which is of the common gender.

LVI. Prov. 18: 21. מְרִיָּם, Dec. VI., penult tone.—מְרִיָּם, Dec. VIII.—יָד const. of יָדָה, Dec. II. Lit. *in the hand of*, i. e. in the power of.—מְרִיָּהּ, suff. plur. Part. of מְרִיָּה, Dec. VII., Methegh, 87. *a*. The fem. suff. הָ relates to מְרִיָּה as fem. The Rebhia over Beth marks the penult tone.—יֹאכֵל, Par. VII.—פְּרִיָּהּ, with suff. fem., Dec. VI. *s*. Meaning: 'Those who love it,' viz. the free use of the tongue, or slander etc., 'shall eat the fruit of it,' viz. of a slanderous disposition.

LVII. Prov. 19: 2. בְּלֹא דַעַת נִפְשׁ, lit. *with nothing of knowledge of soul*, i. e. that the soul or mind should be destitute of knowledge.—דַּעַת, fem. Inf. from דָּעָה, 247. *a*, as a noun with penult tone, of Dec. XIII. 390.—לֹא-טִיב, 554.—אָץ, *he who hasteneth*, Part. act. from אָץ to urge forward, to hasten.—רַגְלָיִם, dual of רֶגֶל, Par. XXVII., penacuted, 100. *b*.—חֹטֵט, Part. act. as a verb, 527. Sense: 'He who urges rashly forward with his feet, without considering how he is proceeding, חֹטֵט, will make a mis-step, i. e. will stumble, or, will err from the right way.'

LVIII. Prov. 19: 5. עֵד, Dec. VII. *g*.—שֹׁקֵרִים, plur. of שֹׁקֵר Dec. VI., lit. *a witness of falsehoods*, i. e. a false witness, 440.—יִנְקָה, Fut. Niph.—רִפִּיָּהּ, Fut. Hiph. from רָפָה.—כֹּזְבִים, Dec. IV. lit. *he who breathes out lies*, comp. Acts ix. ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς μαθητὰς τοῦ Κυρίου.—רִפִּיָּהּ, Fut. Niph.

LIX. Prov. 19: 9.—יֹאכֵד, 240. It is easy to see, that this proverb is the same as that in No. 57. The last word only differs; but the sense which it conveys, is the same as that of לֹא יִמְלֵט. So, often in the book of Proverbs, the same maxim as to sense is repeated, with some slight difference of diction like to the one in question.

LX. Prov. 19: 14.—בְּיָתָהּ, Dec. VI. *o*.—הֶוֶן, Dec. I.—נַחֲלָתָהּ, const. of Dec. X., 554. Lit. *are the heritage of parents*, i. e. an in-

heritance given or bequeathed by them; *ו* but, for this particule often stands before an *antithetic* part of a sentence; see Lex.—*מִן*. If the Jews had read the word *יְהוָה* as we do, the pointing would be *מִיְהוָה*; but they read, and still read, *מִיְהוָה*, because Aleph does not admit a Daghe forte, 111.—*אֲשֶׁה*, irreg. see Lex.—*מִשְׁכָּנֵיהֶם*, *כֶּ* for *כָּ*, 131, Part. fem. Seghol. Hiph., from *שָׁכַל*, Par. XXI. Meaning: 'Dwelling-houses and wealth may be given to children by their parents; a discreet wife is the special gift of heaven.'

61. Prov. 19: 16. *נִפְשִׁי*, suff. state of *נָפֵשׁ*. Meaning: 'He who obeys the divine commands, shall preserve his own soul or life.' There is a paronomasia here, *שָׁמַר* in the first clause having the sense of *obeying, observing*; in the second, the sense of *preserving*, 571. *e*.

בִּזְוָה, root *בָּזָה*.—*דְּרָכָיו* suff. plur. of *דָּרַךְ*, Dec. VI. *a*. Meaning: 'He who neglects, is indifferent to, his conduct.'—*יָוִמָה*, the vowel points do not agree here with the Kethibh, i. e. the word written in the text, *יוֹמָה*, but with the Qeri, i. e. the word *יוֹמָה* written in the margin at the bottom, 103, i. e. *יוֹמָה* with vowels, Fut. Kal of *מוֹת*. The Kethibh *יוֹמָה*, should be read *יָוִמָה*, Fut. Hoph., which means, 'he shall be put to death;' the sense not differing, in any important respect, from that of Fut. Kal, *יָוִמָה*. And thus often, with the like readings, in the Hebrew Bible.

LXII. Prov. 19: 20. *שָׁמַע*, 235.—*עֲצָה*, Dec. XI.—*קֶבֶל*, 183.—*מוֹסֵר*, Dec. II.—*לְמִצֵּן*, penult tone, compos. accent, 93. No. 11.—*תְּחִבָּם*, 225.—*בְּאַחֲרֵיתָהּ*, *הָ* for *תָּ* because of the Silluq, 148. *a*. Meaning: 'In time to come, for the future;' or, 'At the end of life.' The Chaldee translator has taken it in the latter sense, rendering it, *בְּסוֹפָהּ*, *in thy end*; so the LXX., *ἐπ' ἐσχάτων σου*; Vulgate, *in novissimis tuis*. But the former sense is preferable, as it embraces the latter, and much more besides.

LXIII. Prov. 19: 21.—*רַבּוֹת*, adj. plur. fem. of *רַב*, 323. Par. under Dec. VIII.—*מְחַשְׁבוֹת*, 87. *a*, plur. of Dec. XI. or XIII.—*לֵב*, instead of *לֵב*, 89.—*עֲצָה*, Dec. XI.—*הִיא* (*hī*) 164, used for the sake of energy here, 467.—*תִּקְוָם*, Fut. Kal. of *קָוָה*, 3 pers.

fem. Meaning: 'Many are the plans which the mind of man devises,' (because his plans are often subject to disappointment); 'but the counsel of the Lord always stands,' i. e. he always fully accomplishes every plan which he devises. Perhaps the meaning is: 'However numerous the plans of men are,' viz. in opposition to the Lord, 'the counsels of the Lord shall stand,' i. e. be fully accomplished.

LXIV. Prov. 20: 1. לֵךְ , Part. with Tseri, from לָךְ , 270. *a*. 5.— הַיָּיִן , art. 163; יָיִן , Dec. VI., tone on penult, although the accent is *praepositive*, 95 and 93. No. 5. Verb of existence before it, 554.— הַמָּדָה , Part. act. from הָמָדָה .— שִׁכָּר , lit. *intoxicating drink is an alarmer*, i. e. excites alarm, makes or occasions commotion, disturbance.— כֹּל (*köl*) for כָּל , 89.— שֹׁגֵה , Part. act.; lit. *every one who staggers with it*.— שׁוֹגְהֵב בּוֹ , *shō-ghēb-bō*, 75. The natural tone-syllable in שֹׁגֵה is the ultimate; but the tone is here thrown back, 101. *d*.— יָחַדְכֶם , יָחַד for יָחַד , 144; for pointing in the first syllable, 225.

LXV. Prov. 20: 6.— רֹב , *rōbh*, for רָב , 89; lit. *as to the great part of men*, Nom. abs. 415.— אִישׁ , *each one will celebrate*, אִשְׁרָא .— חֲסִדּוֹ , *his own goodness*, suff. state of חָסֵד , Dec. VI. *a*.— אֱמֻנָה , properly from אֱמֵן Dec. I., but the sing. (by Syriasm) is written אֱמֻנָה , 119. *d*. 2, and seems to belong to Dec. III, while in reality it is of Dec. I. Lit. *a man of faithfulnesses*, i. e. a truly faithful man, 440, and 437. 3.

LXVI. Prov. 20: 9. יֶאֱמַר , 240.— זָכִירִי , 286. 1.— לִבִּי , No. 5.— טָהוֹרִיתִי , *I am pure*, from טָהַר , 181. Note 1. The tone is on the penult, although it is not marked here.— מִתְשַׁאֲתִי , מִתְשַׁאֲתִי , 406 and 111, for Methegh see 87, *f*; הִתְשַׁאֲתָה , Heteroclite, for הִתְשַׁאֲתָה or הִתְשַׁאֲתָה , 119. *c*. 3. But the const. state is הִתְשַׁאֲתָה , as if the word belonged to Dec. II.

LXVII. Prov. 20: 12. אֶזְנִי , penult tone, Dec. VI. *i*; dual in Par. XXVII. O. fem. gender, 320. *b*. 6.— שִׁמְעָה , Part. fem., Par. XXI. שִׁ Gutt. 141, with acc. *Tiphhha antierius*, 93. No. 5, comp. 95. *a*, as the tone syllable here is the *penult*.— עֵיִן , fem. 320. *b*. 6, Dec. VI. *o*; dual in Par. XXVII. The accent marks the tone on the penult.— רָאָה , fem. Part. of רָאָה , masc. Part. רָאָה , fem.

רָאָה, Par. XXI. לָהּ, 323. 5. comp. 301.—קָשָׁה גַם, where the first word having a *conjunctive* accent, the second omits Dag. lene in its ג, 80.—שָׁמְרָה־ם, from the dual שָׁמְרִים, in the suff. state, יִרְהֹם being the suffix, 336, comp. 338.

The nouns אָזֶן and עֵין are in the case abs., 415. Lit. rendered; '*As to the hearing ear, and as to the seeing eye, Jehovah hath made even both of them.*'

LXVIII. Prov. 20: 13. הִתְאַהֵב from אָהַב, 240. also 87. *a*.—שָׁנָה, Dec. XI., accent praeupos. 95. *a*, while the tone is on the ultimate.—פֶּן, Pe with Dag. lene, 79. 3.—תִּוְרֶשׁ, Niph. Fut. from שָׁרַשׁ, 243. *b*.—פָּקְדָה, Imp. 235.—עֲנֶנָּה, dual suff. from עָנָן, accent on the penult, 100. *j*. in the note.—שָׁבַע, Imp. 235.—לָהֶם, for לָהֶם, because of the Silluq, 131. The last clause, lit. *Open thine eyes, be satisfied with bread*, i. e. be wakeful, vigilant, active, and thou shalt procure a competent supply of thy wants. The latter Imp. here, has a Fut. sense, 505. *a*.

LXIX. Prov. 20: 20. מְבַקֵּשׁ, Part. Piel from בָּקַשׁ.—אֲבִיר, Par. XXIV. No. II., 309. *a*.—אֲמִיר, Dec. VIII. *d*, from אָם, 130. *c*. *a*.—יִדְעָה, 230.—גִּיר, with suff.—בְּאִישׁוֹן, Dec. I., *in the midst of*. So the text should be read, viz. בְּאִישׁוֹן, and not (as in the common editions) בְּאִישׁוֹן, i. e. בְּאִישׁוֹן, the Qeri noting on the margin that the י in the first word is superfluous. The latter form is a Chaldee word, and is only a stale gloss of the passage, which does not seem to have been correctly understood by the Masorites.—חֲשֹׁךְ, Dec. VI., the dot over the right tooth of the *Shin* is a Hholem for the preceding letter, as well as a diacritical point for the *Shin*, 62. 2.

LXX. Prov. 21: 1. פִּלְגִי, const. plur. Dec. VI. *a*, omits Daghesh lene in ג, see the ground of this in 81. I. e. ג.—לֵב, from לֵב, 89.—יָד, const. of יָד, Dec. II. *a*. The conj. כִּי *as*, is to be understood before פִּלְגִי, 561. *c*. Meaning: '*Jehovah directs the hearts of men, as easily as he does the rivers of water.*'—כֹּל, from כָּל, 89.—יִחַפֵּץ, 225.—יִשְׁכַּח, Fut. Hiph. from שָׁחַח, Par. XIX., with suff. epenthetic, 309. *d*. 3 sing. masc., comp. in Par. XXIII. Hiph. Fut. epenth. Lit. *Unto all which he chooses, he inclines it*, viz. the

heart of man. The student will notice the frequency of the Maqqeph, in the whole sentence.

LXXI. Prov. 21: 17. מְהִסּוֹר, Dec. I., אִישׁ מְהִסּוֹר, *a man of poverty*, i. e. a poor man, *shall be* (יִהְיֶה is understood, 554) *the lover of mirth*, but the latter, however, is the Nom. *before* the verb of existence, when rightly translated, i. e. the meaning is, 'A lover of mirth shall be a poor man.'—יִהְיֶה, Dec. VI. a.—וְשֵׁמֶן, 152. c. 3. The second point over the tooth of the Shin, together with the accent on the right of the Vav, constitute the composite accent Rebhia Geresh, 93. No. 11, and mark the penult tone.—הַעֲשִׂיר, 224; for Methegh, see 87. a.

LXXII. Prov. 21: 27. נִבְהָה, Dec. VI. h, the accent Munabh marks the tone on the penult, 93. No. 21.—רְשָׁעִים, plur. of Dec. IV. a.—תוֹעֵבָה, Dec. XI. b, verb of existence implied before it, 554.—אֵף קֵר, *how much more*, see Lex. under אֵף. The Methegh under קֵר is according to the rule in 87. l, the accent being thrown off from קֵר by the Maqqeph, 89, and the tone being on the ultimate of בְּזִמָּה.—זִמָּה, Dec. X.—יִבְרָאֵנוּ, Fut. Hiph. of בִּוֵּא, Par. XX. The Qamets under the praeform. Yodh is dropped, because the accent is thrown forward on account of the suffix יָנוּ, which is the epenth. form 3 sing. masc., 309. d; see in Par. XXII. Fut. Sentiment: 'The sacrifice of the wicked is not pleasing to God; how much more must it be unpleasing, when he presents it בְּזִמָּה, *with a crafty intention*, i. e. hypocritically, *malo animo*, with the intention of deceiving.'

LXXIII. Prov. 22: 2. עֲשִׂיר, adj. used as a noun, 445, Dec. III.—וְ, 152. c. 3.—רַשׁ, Part. of רוּשׁ, Par. XIII., used as a noun of multitude; declined as in Par. XXI. עוֹ. נִפְגָּשׁוּ, with accent, instead of נִפְגָּשׁוּ without accent, 146. For the sense of *meeting together*, i. e. of a *reciprocal* meeting, see in 182. b. 6.—עֲשֶׂה, const. state of the Part. עֹשֶׂה, Dec. IX., from עָשָׂה, Par. XVI.—כֶּלֶם, suff., Lamedh takes Dag. forte, because כֶּלֶם the ground form belongs to Dec. VIII. e, comp. 129. c. b. Meaning: 'The Lord has ordained, that men should consist of both rich and poor; let both regard this as being arranged by his Providence,

that so the rich may not despise the poor, nor the poor envy the rich.'

LXIV. Prov. 22: 14. עֲמָקָה, fem. of עָמָק, Dec. VIII., see in 323. Dec. VIII. פִּי—הֶלֶךְ, const. of פָּה—, Part. fem. plur. from זָרַח, Par. XXI. עוֹ—זָעוּם, pass. Part. const. of זָעוּם, in reg. as a noun, 532. *b*; זָעוּם יְהוָה, *the object of the indignation of Jehovah, he with whom Jehovah is angry*. See, for such a latitude of meaning in case of regimen and Gen., 424.—יָפֹל, Fut. of נָפַל, Par. XI. The ו is superfluous. It is read, *yip-pōl*, because the Hholem is shortened before the Maqqeph, 89. The star over the word refers to a Note (usually printed in the margin opposite, in our common Hebrew bibles, but) put at the bottom of the page, in this Chrestomathy. The note, יִחִיר ו, means, *Vav is superfluous*; comp. 64. The vowel-points are written just as if the orthography were יָפֹל—שָׁם, *therein*, adv. viz. into the deep ditch, mentioned in the first part of the sentence.

LXXV. Prov. 24: 24. אֹמֵר, ὁ εἰπών, *he who saith*, Part. active.—אֶתְּהָ, with pause-accent Merka Mahpakh, 93. No. 3. Usually the accent *above*, is on a different letter from the one *below*; which latter marks the tone-syllable, 95. *b*. But the length of the word here, does not permit this usage in regard to the position of the accents; אֶתְּהָ for אֶתְהָ, 144.—יִקְבְּהוּ, Fut. Kal of יָקַב, with suff. הוּ, on account of which the preceding ו, which would stand at the end of the verb, is omitted in the orthography, 65; and the Vav thus falling out, Qibbutz *vicarious* is employed in the room of ו, 41.—עֲמִים, plur. of Dec. VIII.—יִזְעַמְהוּ, Fut. Kal of יָצַם, with suff. הוּ, and the preceding ו written *plene*, contrary to the usage in יִקְבְּהוּ. Also the Pattahh under the ע, in the Fut. of this verb, is restored and lengthened here, 146, although the accent is Merka, a Conjunctive, 149. *b*.—יִלְאֲמֵם, pl. of יָלַם, Dec. VIII.

LXXVI. Ps. 67: 2, 3. יִהְיֶה—נֹו, *yehhōn-nē-nū*, 66. *b*, Fut. Kal from יָהַן, Par. XII., with suff. נוּ. The final Nun of the verb receives a Dag. forte because of *accession*, 258. The Hholem in the Fut. יָהַן is shortened, because the accent is thrown forward, 129. The Qamets under the praeform. Yodh is dropped, for the

same reason, 133.—וַיִּבְרַכְנוּ, 152. c. 5, for the dropping of Sheva under the Yodh that next follows, see 115. The verb is Fut. Piel, with suff. בְּנוּ. For the dropping of the final Tseri of the verb, see 312. 8.—רָאָה, Fut. apoc. Hiph. of אָרָא, 206. It agrees with פְּנֵי a noun plural, although the verb is singular, 489.—פְּנֵי, suff. state of פָּנִים.—אָתָּנוּ, compounded of אָה with, on, and נָנוּ, see Par. in 408. אָה with, and Note. 5. Lit., *Let his face shine on us*, i. e. may he look propitiously upon us!

הִגְדַּעַת, 152. b. 2; גְּדַעַת fem. Inf. of גָּדַע, with penult tone.—וְדַרְבָּךְ (for דַּרְבָּךְ), because of the pause-accent, 148. a.—גִּוְיָם, pl. of גִּוִּי, Dec. I.—יִשְׁוּעָתְךָ, with Silluq under the ה, 148. a.

LXXVII. Ps. 119: 81. כָּלֶהָה, Kal. Praet. 3 fem. of כָּלָה, agreeing with נִפְשִׁי; for Methegh, 66. in E. g.—הַתְּשׁוּעָתְךָ, 66. prep. ; ה suff. ; ע with Methegh after Qamets, 66. under E. g. See also 87. c.—נִפְשִׁי, suff. state of Dec. VI. For הַדְּבָרְךָ, see הַתְּשׁוּעָתְךָ above.—יְהִלְתִּי (for יִהְיֶה לִּי), with Silluq on the penult, Piel of הִלֵּל, 232. b., Dag. being excluded from the ה, 111, and 232. b.

כָּלָה, 3 plur. of כָּלָה, comp. 118. and Note 3, כָּלָה being put for כָּלָיו.—עֵינֵי, dual. suff. of עֵין, Dec. VI.—לְאִמְרָתְךָ, ה with accent, instead of ה without one, 148. a.—לְאִמְרָה (for לְאִמְרָה), 119. c. 1. Lit. *whilst saying, whilst I say*.—תִּבְרַחֲמִנִי, Fut. Piel with suff., from בָּרַח; the Tseri under the ה is dropped, 312. 8.

LXXVIII. Ps. 32: 10. רָבִים, Dec. VIII., from רָב.—לֵךְ, has the punctuation of the article, which is omitted, 152. a. Note. The accentuation is the composite Merka Mahpakh, 93. No. 3. A verb of existence is implied before this noun, 554.—הַבְּוִיטָה, ה article, used as a pronoun, 412. Note 1, ה with Pattahh furtive, 69.—בִּיהֶזָה, see under No. 10.—יִסְוִבְבוּ, Poel of סָבַב, 262, with epenth. suff. 309. d; drops Tseri under the first Beth, 312. 8.

LXXIX. Ps. 33: 6. נֶעֱשֶׂה, Niph. of עָשָׂה; for the vowels under the two first letters, see 224 seq.; for Methegh, 87. a.—פִּי, suff. state of פֶּה.—כָּל, 89. אֶבְיָא, suff. state, Dec. IV. g. Sentiment: 'By the command of Jehovah were the heavens formed, and all the stars (*host of them*), by his mandate (*by the breath of his mouth*), viz. by what he uttered or spake.'

LXXX. Ps. 33: 12. אֲשָׁרִי, plur. const. of אֲשָׁר, Dec. VI. a.

commonly used as an exclamation or interjection; lit. here, *O beatitudines gentis istius!* or, *Salve, O gens ista!* or, *Salus genti isti!* —הַגִּיּוֹר, with article, Dec. I., accent 95. *a.*—אֲשֶׁר יְהוָה אֱלֹהֵינוּ, whose God is Jehovah, where אֲשֶׁר qualifies the י suffix to אֱלֹהִים, and both make one *relative* pronoun, 478. *a.*—הָעַם, pointing of the article, 152. *a.* 4, comp. 142. *a.* Note. עַם (and עָם), Dec. VIII.; before הָעַם must be supplied אֲשֶׁר, 562.—בְּהָר־, the Nom. to it is יְהוָה, taken from the preceding *σὺ γὰρ*; the full form of this elliptical phrase would be, אֲשֶׁר הָעַם אֲשֶׁר בָּחַר בּוֹ יְהוָה, the composite *relative*, אֲשֶׁר and בּוֹ (a pronoun with the prep. בְּ which commonly follows the verb בָּחַר, 506,) being omitted by an ellipsis frequent in poetry, and not very unfrequent in prose, 553. *d.*—לְיִנְהֻלָּהּ לּוֹ, lit. *for an inheritance to him*, i. e. to Jehovah, the Dat. לוֹ to him being used instead of a suff. in the Genitive, 421.

LXXXI. Ps. 34: 8. הִקָּה, Part. act. with ו omitted, 63.—סָבִיב סָבִיב, make a compound preposition, *around, circum*, 407. *e*; לִי (not לְיִ) 115; יִרְאֵיו, suff. plur. of יָרָא, apparently of Dec. V., but really of Dec. III., 358. 4.—יִרְאֵה־לָּעַם, Fut. Piel with suff., the Yodh praeform. omits the Dagh. which follows Vav conversive, 208. in E. g. Sentiment: 'God protects the pious, and delivers them from danger.'

LXXXII. Ps. 34: 9. טַעֲבֹה, Imp. of טָעַם, 229 seq.—וְרָאֵה, with accent praepos. although the tone is on the ultimate, 95.; וְ not וּ, 152. *c.* 4; רָאֵה Imp. of רָאָה, instead of רִאֲיוֹ, 118.—אֲשֶׁר־, No. 80.—הַגִּבּוֹר, with article הַ, and with a composite accent over the two first letters, 93. No. 11.—יִחַסֶּה־בּוֹ, *ye-h^esēb-bō*, Fut. Kal of יָחַס, Methegh, 87. *a.*—בּוֹ with Dagh. euphonic in the Beth, 75. *a.*

LXXXIII. Ps. 34: 19. קָרִיב, adj. Dec. III., (from קָרַב), verb of existence implied, 534.—נִשְׁפָּרִי, const. of Niph. Part. from שָׁפַר, the final Qamets in this Part. being pure and mutable, נִשְׁפָּרִי־גִב, regimen, 532. *b.*—וְאָה־, 89, also 408. Note 4.—דַּבָּא־נִי, const. pl. of דָּבַא, 445.—יִשְׁפֹּץ, Fut. Hiph. of יָשַׁץ, for Pattahh furtive, see 69. Sentiment: 'The truly humble, Jehovah will aid; and he will deliver them from danger.'

LXXXIV. Ps. 36: 6. בְּהִשְׁפָּזֵם, where the art. is retained after

the prep. ב, which is contrary to the more common usage; comp. 152. *a.* Note.—הַסֶּכֶּךְ, 148. *a.*—שְׁחָקִים, from שָׁחַק, Dec. VI. *b.* Sentiment: 'Thy mercy is exceedingly great, thy faithfulness exceeds any bounds which we can measure;' so the verse that follows, leads us to interpret this passage.

LXXXV. Ps. 36: 7. בְּדִקְתָּהּ, Dec. XI., the Methegh marks Qamets, 66. *e. g.*; for the accent, see 93. No. 22.—הַרְרֵי, plur. const. of הָרָר, Dec. VII. *a.* *Mountains of God* mean, 'very lofty mountains,' 456. *e.*—תְּהוֹמוֹת, comm. gender, fem. here; רַבָּה (from רַב) agrees with it.—יְהוָה is in the Vocative.—בְּהִמָּה, with the accent Rebhia over the Mem, 93. No. 10, Dec. XI. Sentiment: 'Thy righteousness is very great, thine uprightness is boundless; thy kindness extends to both man and beast.'

LXXXVI. Ps. 36: 8. מְהֵרָה יִקָּר, *mäy-yā-qār, how precious!* 75. *a.*—אֱלֹהִים, Voc.—וּבְנֵי, 152. *c.* 4, and 540; בָּנִים, const. pl. of בָּנִים, sing. בֶּן.—בְּנֵיךָ, suff. dual of בָּנָה, with comp. accent, and tone on the penult, 336. Par. *c.*—יִסְתָּרֶנָּה, Fut. Kal with ך̣ parag., 211. *a.* 1; also with original Yodh restored, and the preceding vowel lengthened, 147, comp. 146. *b.* Lit., *Under the shadow of thy wings, the sons of men find a refuge*; an image borrowed from the protection which fowls afford to their young.

LXXXVII. Ps. 37: 23. מְיִהָרָה, *by Jehovah*, an anomalously pointed word. The Jews read for it, מִמְּהָרָה, with a Tseri under the Mem, as a compensation for Dag. forte omitted in the ם, 112. comp. 406. The variation in the punctuation of מְיִהָרָה, consists merely in putting a simple Sheva under the Yodh, which will not bear the composite one found under ם, in the word מִמְּהָרָה.—מִצְעָרֵי, const. pl. Dec. II.—פֹּלֵל, Polel of פָּוֶן, with composite accent, and with a restored and prolonged vowel under the first Nun, 146. *a.*—יִפֹּץ, 225.

LXXXVIII. Ps. 37: 24. יִפֹּל, Fut. of נָפַל.—יִשְׁטָל, Fut. Hoph. of שָׁטַל, with pause-accent, 144. 1.—יָרֶד, יָרָד with suffix. Sentiment: 'Jehovah will uphold and support the righteous, so that they shall not utterly fall.'

LXXXIX. Ps. 41: 2. מִשְׁבִּילִי, Part. Hiph. from שָׁבַל.—גָּל, with pause-accent, from גָּל, Dec. VIII.—רָעָה, Dec. X., the first Qamets being immutable.—יִמְלֹכֶנָּה, Fut. Piel with suffix; the

accent marks the penult tone, 100. *j*. Sentiment: 'Happy the man who regards, pays attention to (מַשְׁבִּיר), the poor, i. e. relieves their wants and woes; in the day of adversity Jehovah will deliver him.'

XC. Ps. 47: 2, 3. הָעֲלִיזִים, 152. *a*. 2.—כָּה־, with Qamets because of Athnabh, 144; Kaph Raphe, 80.—הָרִיעֵנוּ, with penult tone, 100. *g*, Hiph. Imp., from רוֹעַ in the sense of No. II.—עֲלִיזָן, proper adj., *altus*, the lofty or exalted one, Dec. I., a title of the Most High, (as we express it in English).—נִזְרָא, Niph. Part. from נִירָא, is to be feared, 529.—גִּדְּלוּ, Dec. III. *h*.

XCI. Job 20: 4, 5. הֲזֹאתָ, interrog. 152. *d*, used here in the sense of *nonne*? so that, with the word which follows, one must translate, *Dost thou not know this?*—יָדַעְתָּ, with the accent *prae*pos., 95. *a*, but tone on the penult, 100. *d*.—מִנִּי, poetic form of מִן preposition.—עָד, *eternity*; here, *ancient times, days of old*; the pause-accent does not prolong the vowel here, 149.—שִׁים, Inf. Kal from שָׁים or שָׂים, used as a gerundial noun here; מִנִּי שִׁים, lit. *from the establishing, placing*.—עָלִי, prep., but with a form like a noun plur. const. of עָל, 407. *b*.

רְנִינָה, (not רְנִינָה), 73. Note 1.—מִקְרֹב, מִ 406, lit. *from near by*; the meaning is, *brief, short, of small duration or extent*.—הֲנִינָה, Dec. V.—עָרִי, prep., plur. form of עָר, 407. *b*.—רָגַע for רָגַע, 144. 1.

XCII. Job 22: 12, 13. הֲלֹא, *nonne? is not?* interrog. הָ.—אֲבִיָּה, Dec. VI., with הָ final moveable, 84. The prep. בָּ *in*, is understood before אֲבִיָּה, 559. Meaning: 'Is not God exalted above all?'—רָאָה, Kal Imp. of רָאָה.—רָאֵשׁ, Dec. I. in the sing.—כְּזִבְבִים, plur. of Dec. II., Methegh under Kaph, 87. *e*.—רָמָה, from רָמָה, with Silluq. Meaning: 'Behold the summit, height, of the stars, for they are high.'

וְאַמְרָתָּ, *yet thou sayest*, וְ *yet*; the tone of the whole word here, is on the *ultimate*, 101. *a*.—מַה-יָדַע, *māy-yā-dhā*, 75. *a*, lit. *How doth God know?* the *Praet.* being used for the universal Present, 503. *d*.—הֲבָעֵד, interrog., 152. *d*. 1.—עֲרָפֵל, with tone on the *ultimate*, 141. Note 2; it is one of the few words in Hebrew, whose root consists of more than three letters, and whose *com-*

pound ingredients are obscure.—יִשְׁפּוֹט, with ר fulcrum merely, as the Hholem is pure, 64. Lit., *Can he judge behind the darkness?* i. e. 'Is God omniscient? Are not some things concealed from him?'

XCIII. Job 25: 4, 5. בְּהִיָּצֵק, 75. *a.* lit. *How can a man be just with God?* i. e. in his view.—אֵל, properly *the mighty one*, a frequent appellation of God. The regular plur. is not applied to the true God.—וּמִהִיָּצֵקָה, 152. *c.* 4; Dagh. euphonic as above. רָלִיר, const. Part. pass. Kal, from רָלַר, 531.—אֲשֶׁה, Heteroclite, see Lex.

עַר prep., *even to*.—יָרַח, Dec. V.—רָאָה־לִּי, Hiph. fut. from אָרַח in its second sense, *to shine, to be splendid*, = דָּהֵל. Meaning: 'Look even to the moon, and its splendor fails,' i. e. in the sight of God, the splendor of this heavenly body is, as it were, nothing; or, 'Its light is comparatively darkness.'—וְכוֹכְבֵּימָה, Methegh under Kaph, 87. *e.*—וְכָרִי, from כָּרַךְ verb עָרַע, Kal Praet. 3 plur.—בְּעֵינָיו, Beth Raphe, 80; עֵינָיו, dual suff. of עֵין. Lit., *And as to the stars, they are not pure in his sight*; i. e. the light or splendor of the stars is not pure light in his view. In other words, 'Such is the perfectly pure and holy nature of God, that even the most pure and perfect of all created objects are, when compared with him, impure and imperfect.'

כִּי, *how much more*, see Lex; or rather, here, *surely then*.—אֲנוֹשׁ, poet. appellation, for which אָדָם is employed in prose, Dec. I. in sing., the plur. is irreg. and of Dec. VI.—רָמָה, 554.—וּבְדֵן-אָדָם, the same as אָדָם or אֲנוֹשׁ, 444. *d.*

XCIV. Job 23: 8, 9. קָדָם, with Tiphha *anterius*, 95, as an adverb here, *forwards*.—אֲדַלֶּךָ, Methegh, 87. *a.* 1st pers. sing. Fut. Kal, with smooth enunciation, 224; used as Present, 504 *b*; the common Fut. here is from רָלַךְ, see Lex.—אֲיִנְנִי, suff. נִי. אֵין, const. אֵין before a suffix; here an *adverb*, taking an epenth. suffix like a verb, 405. Lit. *And not he*, i. e. he is not there, is not to be found.—לֹא, Methegh, 87. *l.* and 87. *e.*—אֲבִיךָ, Merka, a conj. accent, here marks the final tone syllable, Fut. of בִּיךָ, Par. XIV., used for the Present, 504. *b.*—לֹא, prep. ל after the verb אֲבִיךָ, 506.

שְׂמֹל, שְׂמֹל, or שְׂמֹל, Aleph in *otio*, *semöl*, (instead of שְׂמֹל, 118), Dec. I., no plur., Acc. of place, 428. 2. Before שְׂמֹל, the verb אָחַז is understood, 562.—בְּעִשְׂתּוֹ, ש is *sō*, 62. 1, עֲשֵׂה (for עֲשִׂית, 64), Inf. of עָשָׂה, 280. seq., 283. 2. Note.—בְּעִשְׂתּוֹ, *when he works or operates*, 521. *a*; lit. *in his acting*, in *agere ejus*.—אָחַז, out of pause,* אָחַז, 1st pers. Fut. of Kal, apocope Segholate form, see on page 107, Par. of forms, פֿ Gutt. apoc. form. The full form would be אָחַזְתָּה, from אָחַז. Patahh is employed in the Segholate form of the verb, because of the Gutturals, 283. Note 3. Lit. *I can not see*, viz. *him*; the Subj. mood being made by the Fut. tense, 203 seq. The pronoun לוֹ, *him*, is implied after אָחַז, 562; for לוֹ, pron. with preposition, 506.—רַעְטָהּ, 225.—רָמִין, Acc. used adverbially, 428. 2.—אָרָה, Fut. 1st pers. from אָרָה, with full form, as usual at the end of a sentence. The Seghol under א, instead of the short Hhireq which is found in the other persons, is occasioned by the Guttural א, 138.

XCV. Job 9: 1—3. וְנֶעֱן, נ with Dag. forte after it, 208; נֶעֱן, apoc. Fut. of עָנָה, 283. *γ*. Par. letter *g*; the Guttural occasions the Patahh, 283. Note 3. Like all Segholate forms, it takes a penult tone.—וְנֶעֱמַר, נ 208; וְנֶעֱמַר, 240. Note. Par. VII., penult tone, 101. *b*.—נֶעֱמַר, *nöm-nām*, 66; for adverbial ending, see 402. *a*.—וְנֶעֱמַר, tone, 100. *d*.—נֶעֱמַר, *so, thus*, 554.—וְנֶעֱמַר, *how can [a man] be just*, 75. *a*.—וְנֶעֱמַר, 225.—וְנֶעֱמַר, נ prep., 152. *b*. 2; וְנֶעֱמַר, Inf. with לוֹ, 522. Meaning: 'If man should choose to contend with God.'—נֶעֱמַר, Kal Fut. from עָנָה, with epenth. suffix; see in Par. XXIII. and 313; comp. accent marking penult tone.—נֶעֱמַר, fem. of נֶעֱמַר, נֶעֱמַר for נֶעֱמַר, 107. 2.—נֶעֱמַר, poet. for נֶעֱמַר prep.—נֶעֱמַר, 144. I. Meaning: 'Man could not answer him,' (נֶעֱמַר, Fut. used as Subj. mood, 203), 'as to one thing of a thousand,' i. e. as to one of the thousand accusations which God could make. General sentiment of the whole: 'In the sight of God, man is exceedingly sinful.'

* *Out of Pause* means, when no pause-accent in on a word; *in pause* means, when a word is furnished with a pause-accent.

XCVI. Job 18: 5, 6. גַּם, *surely*.—יִדְעֶךָ, in pause, verb intrans., *shall be quenched, shall go out*.—יָגֵה, from נָגַה, Fut. Kal, 252, with Mappiq, i. e. moveable, 84.—שָׁבִיב, const. form of Dec. III.—אֲשִׁי, suff. state of אָשׁ, Dec. VIII.—בְּאֶחָלוֹ, *beo-h'lo* 67. *b*, suff. sing. of אָחָז, Dec. VI. *k*. One might expect a Pattabh under the ה in the ground-form, but we find Seghol employed.—נִרְוֹ, written both נִיר and נִר, 63.—עָלָיו, prep. עַל, in the form of the suff. plural of a noun, 407. *b*, with a pronoun suffixed; lit. *above him*, referring to the position of a lamp or torch, suspended from the ceiling of a room, or the summit of a tent, and elevated above the persons in it. Sentiment: 'The prosperity, or flourishing circumstances, of the wicked, shall speedily come to an end, and be succeeded by misery.'

XCVII. Job 27: 8, 9. מַה-תִּקְוָה, Dag. euphonic, 75. *a*; תִּקְוָה, const. state of Dec. X., ו moveable, 56. 1.—כִּי, *when*.—וַיִּבָּצַע, in pause, lit. *when he [God] shall cut off*, viz. the soul or life of the wicked.—כִּי, *when*.—יִשָּׁל, apoc. Fut. of שָׁלַח, 283. *γ*. *a*, and Note 2. Meaning; *When God shall take away his life*.

הֲצִעֲקֵתִי, הָ, interrog., 152. *d*. The accent before it is prae-
pos., 95, and the real tone is on the ultimate of the word; the
noun is of Dec. XI. *d*.—הִבִּיא, Par. XX. 3 fem., agreeing with
צָרָה.—עָלָיו, in No. 96. Lit. *Will God hear his cry, when distress
shall come upon him?*

XCVIII. Job 32: 8, 9. אֶבְיָן, with accent prae-
pos., and tone on the ultimate, 95.—וְיָחַ, Methegh, 87. *m*.—וְהָיָה, *is*, for the verb of
existence, 469.—נִשְׁמָחָה, const. of Dec. XI. *c*.—שֹׁדֵדִי, prob. a noun
with an old plur. ending, 325. *b. b.* from שָׁדַד, *mighty*, and so (like
אַלְהִים) a *pluralis majesticus*.—תִּבְרִיכֶם, Fut. Hiph. from בָּרַךְ, *is*
suffix, 309 under *c*. The Qamets under the ת falls away, be-
cause the tone is moved forward by the suffix, 133. Meaning:
'Truly there is a spirit in man; and the inspiration of the Al-
mighty has given him understanding;' i. e. there is an intelligent
spirit of divine origin, an inspiration of the Almighty, given to
man. So, with Umbreit, would I construe this passage; and not
with Rosenmueller, who makes the two parts of the sentence
antithetic; e. g. 'although man has a rational soul, yet God only

gives him understanding.' Is not *understanding* given, on the part of heaven, when a *rational* spirit is given?

רְבִיּוֹת, *majores natu, elders*, comp. Gen. 25: 23, where it is opposed to יָעִיר, *junior*; here it is parallel with זָקֵנִים, *old men*.—יָדָבְרָם, in pause, 144, also rough enunciation, 225.—וְיִזְקֵנִים, *neither*, because it follows אֵל in the preceding σίλος, 558. Note.—רְבִיּוֹת, Par. XIV.—מִשְׁפָּט, *rectitudinem, what is right*. It is the young Elihu, who says this to Job and his friends. His meaning is, that 'he himself enjoys the inspiration of the Almighty; but that the persons whom he addresses, are not to be taken for wise men, i. e. for men wiser than himself, because they are older than he.' In other words, he claims the right of teaching them, although his seniors; and presumes to do this, on the ground of special divine illumination.

XCIX. Job 36: 5, 6. יָדָבְרָה, i. e. יָדָבְרָה, 89.—בְּבִיר, with accent praepos., and tone on the ultimate, 95.—וְלֹא, *nor*; or it may be literally rendered, *et non*.—יָמָאֵס, in pause.—בְּבִיר, adj. of Dec. I., in const. state before בָּהּ; or in the abs. state, if one construes thus, *mighty as to strength of heart*, which is the preferable method. 'Mighty as to strength of heart' means, who has great strength of mind, who (as we say), is *magnanimous*. In what this magnanimity consists, is pointed out in the following σίλος.

יָהֳרָה, Fut. Piel from יָהָרָה.—יָהֳרָה, plur. of יָהָרָה, Dec. VIII., vowel changes as in Dec. III.—יָהֳרָה, Kal Fut. of יָהָרָה, 254. 2. Meaning: 'God will not keep alive, i. e. God will destroy, the wicked, and vindicate the right of the oppressed;' and this, 'because he is great in strength of mind, i. e. because he is *magnanimous*.'

C. Job 40: 3—5. נִבְעַן, see in No. 95.—אֶת sign of Acc.—וְיִאֲמַר, see in No. 95.—קִלְיוֹתַי, Kal Praet. of קָלַי, tone on the penult, 100. *f*. Note.—אֶשְׁבֶּרֶךְ, Hiph. Fut. 1st pers. from שָׁבַר, the Qamets under the ש is dropped, because the tone is thrown forward by the suffix בֶּרֶךְ, which is for בָּרַךְ, 309. *d*. 2.—יָדִי, *my hand*.—שְׁבִיתִי, Praet. of שָׁבַר or שָׁם.—לְמִי, poetic form of לִי prep.—לְמִי-פִי, *upon my mouth*.—פִּי, Pe Raphe, 80. The suff. יִי (Yodh pronoun) coalesces with the Yodh of פִּי, const. form of פִּי, 336. Note 3. Meaning: 'I impose silence upon myself.'

אָרַח, see in No. 95.—דַּבַּרְתִּי, Piel, with tone on the penult, 100. *d*, although it is not marked, in this case.—אָעֲנֶה, from עָנָה, full form of Fut., comp. 283. *γ*. פֿ Gutt. letter *h*.—שָׁתִּיחַ, dual, fem. of שָׁתִּיחַ; prob. שָׁתִּיחַ is for שָׁתִּיחַ, (Gesenius says, for שָׁתִּיחַ). I take the Dagh. in the Tav, (which is inserted contrary to the rule in 80), to be a kind of *compensative* Daghesh, 74. *b*. Note.—אוֹסִיף, Hiph. Fut. of יָסַף. Meaning: ‘I have spoken once, viz. with haste or inconsideration; yea again, or a second time, in like manner; but I will do so no more.’ The whole expresses the deep sense of vileness and inconsideration, which Job entertained with respect to his past character and conduct.

PART III.

NOTES AND EXPLANATIONS.

WHEN the student shall have completed the study of Part II., agreeably to the directions given in the introduction to the Notes on the same; and shall also have *reviewed* the same in a proper manner; he may be supposed to have acquired such a knowledge of the forms of Hebrew words, of the method of grammatically analysing them which ought to be practised, of the manner of employing the grammar for this purpose, and of finding in it what he needs in order to obtain a complete view of the principles of any analysis, that the Notes may, in future, be less copious and particular than they have hitherto been. All this, I repeat it, may be now taken for granted, *provided the student has REVIEWED Part II. in a proper manner.* By this I do not mean, the going through with one solitary review, and this a hasty one too, (as is usually the fact); but I refer to a review, conducted on the principles which Jahn has laid down, in his Dissertation on the Study of the Oriental Languages; a piece which, I would hope, will be attentively read by every one in our country, who intends making a serious effort to acquire a knowledge of the Hebrew tongue. I mean a *review*, which shall be repeated continually along the way, when the student first goes over with Part II.; and then again made entire, with respect to the whole of Part II., after the *first* reading is completed.

With the knowledge thus acquired, the student will come to the study of Part III., with some good measure of due preparation. Let him not think the time and pains spent on Part II., to be in any degree lost, or expended in vain. Although he may seem to go slowly, yet he is, by such a method of study, laying

the foundation for rapid progress, at some future period of his efforts. Grammatical forms and analyses being once well mastered, the progress in the Hebrew language will probably be such as to exceed the sanguine expectations of most students. But unless they are mastered at the outset, there is great probability that they never will be at any future period. In most cases, such is undoubtedly the fact. And if the student, in his subsequent exegetical studies of the Old Testament, finds himself, at every turn, in a state of doubt or uncertainty as to the real grammatical construction and arrangement of any passage; how is it possible, that he should ever be able to acquire a comfortable degree of assurance, that he is right in his conclusions with regard to the meaning of any difficult passage? Suppose he resolves to consult commentators, who have a more profound knowledge of grammatical and lexicographical matters than himself; often such commentators disagree; and then where shall he resort for satisfaction? Or if they agree, they assign reasons for their opinion, of which his acquisitions do not enable him to judge; then how is he to obtain satisfaction? All this shews the importance of laying well the foundation of Hebrew study, and in such a way, that any superstructure can be built upon it, which the future may require; as has been already said above. Indeed, if there be any object in expending time, and money, and labour, upon the study of Hebrew, that object must be, or ought to be, a truly valuable one. But of what value is a superficial knowledge of the language in question, which neither enables one to interpret skilfully himself, nor duly to appreciate the labours of others who have performed such an office?

I would hope, that these brief remarks on this important subject are not out of place, at a time when the student is shaping his course for all his future life, in respect to the study of the Jewish Scriptures. "Drink deep, or taste not," is advice which may be urged as properly on the young philologist, as on the poet. Indeed, if there be any who have no taste for such studies, and no proper sense of the value of them, and who want nothing more than the *name* of having studied Hebrew, while

they are too indolent or too irresolute to make the acquisitions necessary to understand this language well, then let them keep away from our public Seminaries, where such study is required, and prepare in another way for the ministry, where their sloth and irresolution can be more creditably indulged. There can be but one persuasion, in regard to this whole matter, among all men of sense. Either the acquisition of the Hebrew language is valuable, or it is not: if it is not, then choose a course of study which supersedes it; if it is, then study it so as to get something valuable from it; something more than the *name* of being a Hebrew scholar, a name which is not unfrequently bestowed on some, who would find it, in most cases, beyond their power to distinguish a Qamets Hhateph from a Qamets.

Let not the student, then, who is in earnest, deem one hour misspent, which is spent in giving him elementary knowledge that will make him *radically* acquainted with the nature of the language which he is studying. Let him patiently pursue the method of *thorough* analysis, to which I have attempted to introduce him in the preceding pages; and then I can promise him a rich harvest in due time, for all his toil in thus sowing the seed. Those who will not cultivate the soil, nor duly sow the seed, must expect a harvest that will be light; or at best, a crop of grain, the kernel of which is either shrivelled or blasted.

The Notes, for the future, will, as intimated above, be more sparse than heretofore, on account of the reasons stated at the commencement of these remarks. Still, they are intended to leave nothing of an analytical nature unexplained, which one may not now suppose the student able to find out, by his own efforts.

The biblical accentuation, for a few of the first Nos., is but partially inserted. It is intended to be employed, only in case the larger pause-accent occurs, or a word has the tone on the penult, or there is some special reason (which will be the subject of notice) for inserting it.

After these Nos., which reach as far as the end of Gen. II., the whole train of accents is introduced. The reasons for this will

be stated, when I came to the Notes on that part of the sequel, which commences with Gen. III.

I would fain hope, that the student will pursue the same thorough course of analysis, in regard to all which is to come, as he has been taught to do, in regard to Part II. In this way, the knowledge which he may have already acquired will be put to the test. The instructor, also, should persevere in the same particularity of demand upon the student, which the nature of the Notes above has led him to make. In this way, a multitude of difficulties, that must press upon the Hebrew student at any advanced course of inaccurate study in the usual way, will be removed *in limine*, and *gradually*; so that he will never be sensible of any loss of time, occasioned by efforts to overcome them. The knowledge necessary to remove them, will thus incorporate itself with all his linguistic acquisitions of the Hebrew, and become a component and necessary part of it. I repeat it, and I desire it to be distinctly remembered by every student of Hebrew, who uses this book, that *it is much better to master all the difficulties, at an early period*, (and a great saving of time also, if the whole course of study be taken into view), *than it is to pass them over, and defer them to a future opportunity, which it is supposed will be more convenient*. Like most procrastinated objects, this, in all probability, will never be obtained, where such a course is taken.

NOTES ON PART III.

No. I.

(2)* הִיָּתָה, 3 fem. Praet. from הָיָה, Methegh, 66. e.g.—הִהוּ, tone on the penult, the first accent marking it, 95. *b*; הִהוּ, as the tone shews, 100. *a*, is a Segholate, employed instead of הִהוּ, 120. *b*; Tav Raphe, 80.—בִּהוּ, the same throughout, the kind of accent only excepted.—הִשָּׁךְ, *hhō-shèkh*, 62. 2.—פָּנִי, from פָּנִים.—מִרְחֶקֶת, Piel Part. fem., Par. XXI.

* The Nos. in parentheses denote the *verses* in the Hebrew text.

Some have supposed that בָּרָא, in v. 1, means only, *to dispose, to arrange, to form*, viz. out of materials already existing, *to reduce to order*. But v. 2 shews, that no mere arrangement or disposition of matter can be intended by בָּרָא; for after the action implied by בָּרָא had been performed, the *earth* still remained in a chaotic state. That the original matter of the *heavens* was in a similar condition, is evident from vs. 6—8, and 14—19. All order and arrangement plainly seem to be considered, by the writer of Gen. i., as having been effected *after* the original act of creation. With the apostle, therefore, we may safely believe, that “the worlds were formed by God, so that the things which are seen, were not made from those which do appear, Heb. 11: 3,” i. e. were not originally made out of matter already existing. *The original act of creation*, as understood by the sacred writers, appears plainly to have been, *the calling of matter into being, the causing of it to exist*; and out of this, the heavens and the earth were afterwards formed, i. e. reduced to their present order and arrangement. Philosophy may speculate on this, and maintain, with Aristotle, the eternity of matter; but philosophy can prove nothing on this subject, nor even render such speculations probable, if revelation were out of the question.

תֹהוֹ וְבוֹהוֹ, lit. *emptiness and desolation*, or, *empty and void*, two synonymous words, of nearly the same import; and designed therefore to express *intensity*, 438. *d.* and Note; so that the meaning here seems to be, ‘The earth, in its original state, was altogether empty or void,’ viz. devoid of the various productions which it afterwards was caused to exhibit.

וְהָיָה, etc. i. e. no light yet existed, to shine on this empty, desolate תֹהוֹ. This last word seems to denote *the abyss* of chaotic elements, out of which the world was formed; probable root, הוּם, *to be confused, bewildered*.—רוּחַ אֱלֹהִים, *divine energy or efficacy*; comp. πνεῦμα in Wahl’s Lex. no. 6. b. a. etc.—מְרַחֵם, *hovered over, brooded over*; lit. applied to fowls hovering over their young. It seems here to designate the power or energy of the Creator, which, as it were, *brooding over* the newly created world, imparted to its elements the power of communicating life

and energy to plants, animals, etc.; comp. Gen. 1: 11, **תִּדְשֵׂא** **הָאָרֶץ**, *let the earth cause to spring forth*; and v. 12, **וַתֵּצֵא הָאָרֶץ**, *and the earth did bring forth*, viz. plants, trees, etc. Comp. also Gen. 1: 24 seq. where it is stated, that *the earth produced animals* of various kinds. To this vivifying influence, the **מְרַחֵם** of our text seems plainly to refer.

הַמָּיִם indicates the same thing here as **תְּהוֹם**; and so, on the other hand, **תְּהוֹם** is frequently used for **מַיִם**, see Lex. That the original chaotic mass, from which the earth in its present form was made, exhibited **מַיִם**, *water*, as the predominant element, appears from Gen. 1: 9. The assertion, that **רוּחַ אֱלֹהִים** **עַל-פְּנֵי**, *over, on the face of*, this element, borrows its costume from the action literally indicated by **מְרַחֵם**. Meaning: 'Divine influence communicated a productive, vivifying power, to the original elements of the earth.'

No. II. Gen. I. 3—5.

(3) **יִהְיֶה**, a Segholate apoc. Fut. of **יָהָה**, 283. *γ, k*, instead of **יָהָה** or **יָהָה**, 120. *b*; or instead of the nude apoc. form **יָהָה**; comp. the Segholate forms of nouns, in 367 and Par. of Dec. VI. *s—w*. This apoc. Fut. 3 pers. is used instead of the Imp., 201. Note.—**יִהְיֶה**, with Vav conversive, but Dag. omitted in the Yodh, 73. Note 3; Methegh here, 87. *g*.

This sentence presents one of the highest instances of moral sublimity, which can be any where found. Longinus has cited it as such, in his work on the Sublime.

(4) **וַיֵּרָא**, apoc. Fut. with Vav. conv., from **רָאָה**, 283. *γ. n*. The form is what is called *nude*, i. e. apocopated without the addition of any furtive vowel to make out a Segholate form; like **וַיִּשָּׁבַע**, **וַיִּרְדָּ**, **וַיִּפְּחַ**, in the Par. 283. *γ*. The full form would be **וַיֵּרָא**, apoc. **וַיֵּרָא** (*א in otio*, 57. *a*), so written instead of **וַיֵּרָא**, for reasons given in the last reference, and in 119. *b*. But the analogical form **וַיֵּרָא**, is changed to **וַיֵּרָא**, because of the **ר** in the final syllable, 113; past tense as to meaning, 208 and 504. *d*.

וַיִּבְרָא, 216. 4.—**וַיִּבְרָא**, with Pattahh, 152. *a. 3*; **וַיִּבְרָא** without Methegh, comp. 87. *g*.

(5) לַאֲוֵר for לַאֲוֵר, 152. a. Note.—לַאֲוֵר יוֹם, *to the light, day*. After a verb of naming (אָקַד), the Hebrews put the object addressed in the Dat. with לַ, and the name given in the Acc., and govern it by אָקַד.—לַאֲוֵר for לַאֲוֵר, 152. a. Note.—לַאֲוֵר, *lāy-lā* in pause, לַאֲוֵר out of pause; ה is merely *paragogic*, and the original ground form is לַאֲוֵר, Dec. VI.—וַיְהִי, see in v. 3.—וַיְהִי, for וַיְהִי (the const. is וַיְהִי), for וַיְהִי, see 142. a; for the use of וַיְהִי as an *ordinal*, see 396.

“But could there be *day* and *night*, at this period, when no sun was created? The heavenly luminaries were not formed, until the *fourth* day; see vs. 14—19.”

The seeming difficulties involved in this, have led many recent critics to deny that the account of the creation, in Gen. i., is any thing more than a kind of philosophical speculation, adorned with a species of poetic costume. ‘But here, i. e. in v. 5,’ say they, ‘the writer has forgotten himself; for he has represented the first, second, and third days as having had a regular existence, before the heavenly luminaries were formed.’ That the representation itself is such as they assert it to be, need not be denied. But that ‘the writer *forgot himself*,’ is not equally certain. In Gen. 1: 3, 4, light and darkness are distinctly related to have had an existence, *before* the sun, moon, and stars were created. All that remains then, to render the fact probable that *day* and *night* existed at the *same period*, is, to suppose that the same Almighty Creator, who formed the light and the darkness, did cause successive alternations of these, so as to make day and night, before the heavenly luminaries were called into being. Was not the same omnipotence which created the light, competent to effect such an alternation of it? That it did not effect it, who is able to prove? And until it is proved, we may acquiesce in the views of the sacred historian.

No. III. Gen. I. 6—8.

(6) וַיְהִי, ground-form וַיְהִי, Dec. VI. n.—וַיְהִי, consists of the Fut. וַיְהִי, as above, joined with ו conjunction, (not ו conversive, which takes the vowel Pattahh, 208). The original points

would be thus, וַיְהִי, which is an impossible syllable, 42, comp. 137, and also 152. c. 5. The reason why וַיְהִי (not וַיְהִי) is here used, is to connect this word, in construction, with וַיְהִי in the preceding clause, and to shew that both stand in the same predicament as to meaning. The use of וַיְהִי here, would give the sense of, *and it was*; which the writer does not mean to say.

בֵּין מַיִם וּבֵין מַיִם, of the same meaning as בֵּין מַיִם לְמַיִם; see in v. 4, בֵּין הָאָדָם וּבֵין הַחֲסִידִים. So in Deut. 17: 8; comp. also in Gen. 1: 7. This use of לְ after בֵּין is peculiar, and not explained sufficiently by the Lexicons. Lit. *By a separating* (בֵּין) *of the waters, in respect to* (לְ) *the waters*; i. e. of the waters above the visible expanse of the heaven (הַקִּיץ), from those *on*, or *in*, the earth beneath; comp. v. 7.

(7) וַיַּעַשׂ, 283. γ. —וּבְבֶלֶל, in v. 4.—מֵעַל, compound of מִן and עַל, 407. f.—מֵעַל לְהַקִּיץ, lit. *from the above* (the upper part) *of the expanse*, or, *the above in respect to the expanse*.

(8) לְהַקִּיץ שְׁמַיִם, construction after a verb of *calling*, or *naming*; see on v. 5.

No. IV. Gen. I. 9—12.

(9) וַיִּקְוֶה, *yīq-qā-vū*, with the first ו moveable, 56. 1, Fut. Niph. of קָוָה.—וַתִּרְאָה, ו, as in וַיְהִי, v. 6; וַתִּרְאָה, Fut. Niph. 3 fem. sing., from רָאָה; for הָ, comp. 88 111. 112.—וַיַּבֶּשֶׁהָ, *hāy-yāb-bā-shā*, Dec. VI. fem., like the Greek ἡ ξηρά.

Meaning: 'Let the waters which cover the whole earth' (making it a תְּהוֹם), 'be collected into an ocean, or oceans, so that the solid earth may appear.'

(10) וַיִּלְמַךְ, *ū-lemāq-vē*, from מָלַךְ, Dec. IX., in const. state.—וַיִּבְרָא, see on v. 4.

11. וַתִּבְרָא, Fut. apoc. Hiphil; for Methegh, see 87. *h*. Comp. v. 2 with this, as to sentiment.—וַעֲשֵׂב, in apposition with וַתִּבְרָא.—וַתִּבְרָא, Part. Hiphil.—עֵץ פֶּרִי, *the tree of fruit*, i. e. the fruit-tree.—עֵשֶׂה פֶּרִי, *ēp-perī*, 75. *a*: The accent is placed here on the first syllable in עֵשֶׂה, because the word is immediately followed by a tone-syllable, פֶּרִי being a monosyllable.—וַתִּבְרָא, Dec. I.—וַתִּבְרָא, *whose seed*, 478.—בוֹ, [*is*] in it, 554.

(12). וְהָיָא, Vav conversive, and apoc. Fut. Hiphil from הָיָא. — עֲשֵׂה-פֶרִי, suff. pronoun, see in Par. under 336. — סֹד-סֶפֶר־י, 75. a. But here the accent is removed, by the Maqqeph which follows, 89, making a difference between this and the instance in v. 11 above.

No. V. Gen. I. 14—19.

(14) יְהִי, sing. apoc. Fut. (see on v. 3. above), while מְאֹרֹת is plural; see Synt. 489 and Note.—מְאֹרֹת, from מְאֹר, Dec. III.; for the omission of Vav in both the final syllables, see § 63. § 65. — בְּרִיָּה, 137; בְּרִיָּה, const. of Dec. III.—לְהַבְדִּיל, Inf. Hiph., for form, see 216. 3, and comp. 152. a. Note.—וְיָרִי, conj. giving the Praet. form a Fut. sense, 209.—לְאֹתֹת, from אֹת, and for אֹתֹת, § 63. § 65.—מִיָּדָם, from מִיָּד, Dec. II., Munahh on the Mem instead of a Methegh, 87. Note 3, comp. 87. a.—שָׁנִים, Dec. XI. Meaning: 'Let them be for signs which shall distinguish seasons, days, and years.' Lit. *Let them be for signs, even for stated seasons, and for days and years.*

(15) וְיָרִי, see on v. 14.—לְמְאֹרֹת, ibid. The student will observe the diversity of orthography, in regard to the insertion or omission of the Quiescents; see § 63. § 65.—וְהָיָא, with a pause-accent of the second class, but Pattabh not prolonged, 149. — לְהָאִיר, Inf. Hiph. of אִיר, for the הָ, see 521. c; lit. *for the causing of light.*

(16) וְהָיָא, supra v. 7.—שָׁנִים, dual const. of שָׁנִים, in const. state with מְאֹרֹת, 457. a.—וְהָיָא, with the article, 414. 1.—אֶת-הַמְּאֹר, Acc. after וְהָיָא implied, and mentally brought along from the preceding clause; for אֶת, see 427.—לְמִשְׁכָּת, Dec. XIII. *For the rule of the day*, is a figurative expression, denoting the powerful or predominating influence of the sun by day. So Pliny calls the sun, *Coeli rector*; and Cicero, *Omnium moderator ac dux*.—וְהָיָא, as above.—וְהָיָא, the small, i. e. the smallest, or the smaller, 455. a.—וְהָיָא, with parag. הָ, and tone on the penult, 100. i.—וְהָיָא, Methegh, 87. e.

(17) וְהָיָא, Fut. with ו conversive, from וְהָיָא, 254. 2; lit. *set*

or *put*.—אָהם, אָה sign of Acc. combined with suff. pronoun ם־; see under 408.

(18) וְיָשְׁבוּ, וְ conj. ; לְ prep. ; and מְשֻׁב, Inf. construct. Before it, וַיִּתֵּן אֹתָם is implied ; lit. [and he set them] for ruling.—בַּיּוֹם, for בְּהַיּוֹם, 152. a. Note ; lit. *by day*.—בְּיָמֶיהָ, for בְּיָמֵי־הָ, ib.—לְהַבְרִיחַ, Inf. Hiph., where the contrary practice, viz. that of retaining ה, is exhibited, 216. 3.—הִתְפַּחַּךְ, act. הָ, 152. a. 3.

(19) וַיִּבְרָא, v. 4 above.

No. VI. Gen. I. 20—22.

(20) וַיִּשְׁרְצוּ, 201. Note.—שָׂרָץ . . . וַיִּשְׁרְצוּ, a mode of construction exceedingly common in Hebrew, viz. that of joining a verb with its correlate noun, in order to designate *intensity*, *certainty*, *repetition*, etc. שָׂרָץ here plainly means, *the smaller water animals*.—נֶפֶשׁ חַיָּה, of *living* or *animated breath*. As to the meaning of *breath* (for נֶפֶשׁ), see Job 41: 13, an undoubted instance ; and nearly as clear is it, in Gen. 1: 30, below.—חַיָּה, properly adj., from חָי, Dec. VIII. Meaning : ‘Smaller animals which live and breathe ;’ or, ‘which have the breath of life.’ I take שָׂרָץ to be in the const. state, before נֶפֶשׁ חַיָּה.

עוֹף, noun of multitude, no plural, Dec. I.—וַיַּעֲוֶף, Poel of עָפַף, 175 and 262.—עַל־פְּנֵי, Rosenmueller renders, *versus, towards* ; and he appeals to Ex. 9: 22. 10: 21. Gen. 19: 28, for confirmation. The meaning thus given is : ‘Let the fowl fly over the earth, toward the expanse of heaven ;’ or, ‘toward the firmament above.’ On account of the word רָקִיעַ here, it would seem necessary to acquiesce in this explanation.

(21) הַתַּיִמִּים, Yodh omitted in the last syllable, 63 ; lit. *sea-monsters, the larger sea-animals*.—כָּל־נֶפֶשׁ חַיָּה, *every living being*, or *living creature*, or *living thing* ; the two latter Hebrew words designating any thing which has *animal* or *animated life*.—הָרִמָּשׁוֹת, הָ article for pronoun here, 414. 2. b. Note ; רִמָּשָׁה, Part. fem. Seghol., see in Par. XXI.—לְמִינֵהֶם, suff. of plur. pron. הֶם, see in 336.—כָּנָף, lit. *of wing*, i. e. every winged fowl, 440. a.

(22) וַיִּבְרָךְ, וַיִּבְרָךְ Vav convers. without the Dagh. after it, 73.

Note 3; יִבְרָךְ, with penult tone, 101. *b*, and Tseri shortened in the final syllable, 129. *a*.—אָתָם, see on v. 17.—לְאֶמֶר, for לֵאמֹר, 119. *c*. 1.—פָּרִי, רֶבִי, Imp. Kal. of פָּרָה, רָבָה, for פָּרִי, רֶבִי, 118 and Note 3.—בְּנִימִים, for בְּנֵי־נִמִּים, 152. *a*. Note, from נִם, Dec. VIII. irreg.; נִמִּים seems here to mean, *the cavity*, or *gulf*, in which the waters of the ocean repose. In the same sense it is plainly used, in Is. 11: 9. Hab. 2: 14; although the Lexicons neglect this sense.—יָרַב, apoc. Fut. Kal, from יָרָבָה, 283. *γ*.

No. VII. Gen. I. 24—31.

(24) תּוֹצֵא, apoc. Fut. Hiph., 3 pers. fem., from תָּצָא; for Imp. use, see 201. Note.—כָּל־חַיָּה, generic, *every living creature, animal or animated beings*.—לְמִינָהּ, where the suff. הָ is sing. because its antecedent is so; but the meaning is plural, *their*, because the antecedent is *nomen multitudinis*, 476. *a*. Note.—בְּהֵמָה, Dec. XI., in apposition with כָּל־חַיָּה, and governed in the same way; as are also the two nouns which follow. בְּהֵמָה here means, *tame beasts, cattle*; רֶמֶשׂ, *reptiles*; and חַיֵּה־אֶרֶץ, *wild beasts*.—חַיָּה, 125. *c*, instead of חַיָּה reg. const. of חַיָּה. This form is not unusual in this noun; e.g. חַיָּהוּ גֹי, חַיָּהוּ שָׂרִי, חַיָּהוּ גֵזֶר, etc. But it is not common, in general. Its tone is on the ultimate, as we see in Ps. 104: 11; but in the passage before us, Maqqeph takes away the accent, 89.—לְמִינָהּ, as before.

(25) הֶאֱדָמָה, Methegh, 87. *e*.

(26) גִּבְעֹתָהּ, Fut. Kal. 1st plur., from גָּבַעַה. Most of the older critics find an intimation in this plural, (as they believe), of a plurality of persons in the Godhead. But the evidence seems too doubtful, in this case, to be relied upon. The *pluralis majestaticus*, or *pluralis excellentiae*, as it is called, in respect to אֱלֹהִים, אֱדָרִי, אֱדָרִי, etc. seems now to be generally conceded, 437. 2. That *pronouns* may be used, and are used, in a similar way, among the Oriental nations, seems to be somewhat certain from the following examples; viz. Ezra 4: 18, 'The letter which ye have sent unto us (גִּבְעֹתָהּ Chald.);' it is king Artaxerxes who says this. Dan. 2: 36, 'We will tell the interpretation of it;' it is Daniel who is speaking. So in 1 Macc. 10: 19, 20, king Alexander says,

Ἀκηκόαμεν—καθεστάκαμεν. In 1 Macc. 11: 31, 33, 34, king Demetrius says, *Ἐγράψαμεν—ἡμῶν—ἐκρίναμεν—ἐσιτάκαμεν*, κ. τ. λ. In 1 Macc. 15: 9, king Antiochus says, *Κρατήσωμεν—δοξάσομεν.* So in John 3: 11, Jesus says, *οἶδαμεν—λαλοῦμεν—ἐωράκαμεν.* In Mark 4: 30, Jesus says, *ὁμοιώσομεν—παραβά-λωμεν.* In 1 John 1: 4, this apostle says of himself, *γράφομεν*; and Paul often employs the first person plural. Comp. with *פִּינְנָנִי* above, Gen. 3: 22, 'Like one of *us*;' Gen. 11: 7, 'Let *us* go down, and let *us* confound;' also Is. 6: 8, 'Who will go for *us*.' The passages sometimes adduced, in Gen. 29: 27. Num. 22: 6. Cant. 1: 4. 1 K. 12: 9. 2 Sam. 16: 20. 24: 14, and Job 18: 2, 3, may be all considered as *communicative*, i. e. as common to the speaker and his friends, and so do not fairly belong to the above illustrations; although Rosenmueller has adduced the three last passages, in the latest edition of his Commentary on the Pentateuch, as evidence that the plural was used by an individual speaker, and appropriated to himself.

It is clear, that this idiom is not common or frequent, in the Old Testament; it is more common in the Apocrypha, and in the New Testament. In modern times, it is the well known and general usage of royalty. It is singular, indeed, that kings should employ it for the sake of adding emphasis to their claims of honour, while a private individual, in particular one who addresses a public assembly, employs it to avoid the appearance of egotism, or of assuming too much; a manifest abuse of its original design.

Modern usage, however, can not help us to determine the *usus loquendi* of the Hebrews. So far as this is now discoverable, by the evidence before us respecting the use of the plur. number in the Old Testament, I feel constrained to agree with those critics, who resolve it, on the whole, into the *pluralis excellentiae*.

בְּצִנְנִי, with suff. *נִי*, from *צָנַן*, Dec. VI. *a*. The plural *נִי* is to be accounted for on the same ground with *נִצְנִידָה* above. — *בְּדַמְיָה־נִי*, suff. state of *דָּמָה*, Dec. I., *נִי* as before.

Not a few recent critics have maintained, that the writer of Gen. 1. believed God to be in reality of the same form with man, i. e. that the writer was an Anthropomorphite. But was Paul one

of this sect, because he says, in 1 Cor. 11: 7, that 'man is the image and glory of God?' and this too, not in reference to his *moral* qualities, as in Eph. 4: 24. Col. 3: 10. Was Moses, (who, if not the author of the account of creation, yet at least was in all probability the person who inserted it in the Pentateuch), was he a believer in the real *physical*, human form of the Divinity? This same Moses, who, in the second Commandment, has so absolutely and utterly prohibited all resemblances whatever of the Godhead, either to be made, or to be worshipped? What other motive, but a belief in the spirituality of God, could induce him to do thus? In a word; one may well ask, whether there is any more *Anthropomorphism* in Genesis, than in other parts of the Bible; and a considerate, fair answer to this question, will enable us to judge of those opinions, which ascribe such childish views of the Supreme Being to the early ages of the world, and in a special manner to the early part of the Hebrew Scriptures. If God ever revealed himself, in any way, to the early progenitors of our race, it is at least essential to suppose, that his *spiritual nature* was one of the first things which was revealed and understood. How could the idea of a Creator and Governor of the *Universe*, consist with the idea of a Divinity limited by a physical form, and of course circumscribed in his operations? The early ages of the world were not so stupid as to be incapable of seeing this; nor are the monuments left behind of their skill and capacity, such as to warrant us in taxing the people of God with the grossness of *Anthropomorphism*.

In regard to the words *צֶלֶם* and *דְּמוּת*, they stand related in Hebrew, as *imago* and *similitudo* do in Latin. They are so nearly synonymous, that they are plainly employed here together, for the sake of *intensity* or *emphasis*, 438. d. Meaning: 'God made man peculiarly in his image, i. e. in a manner altogether distinct from that of other created terrestrial beings.' That this has special respect to the intellectual, rational, and moral powers, with which man was endowed, and to the consequent pre-eminence or dominion over the lower creation which these gave him, seems to be obvious, when all the passages respecting God and man, in va-

rious parts of the Sacred Writings, are compared together. His pre-eminence is particularly referred to in what immediately follows.

וַיִּרְדּוּ, not conversive, but only connecting the Imp. sense here, with the Imp. sense of נִעְשָׂה in the preceding clause; see on וַיְהִי, v. 6 above.—וַיִּרְדּוּ, Fut. of רָדָה, 201. Note.—וַיִּרְדּוּ בְּרָפָה, the verb taking ב prep. after it, 506; Beth Raphe, 80; רָפָה, from רָגַה, Dec. XI., ג Raphe, 81. 1.—בְּעִוָּת, with prep. ב, for the same reason that רָגַת takes it; and so in בְּבִהְמָה (for בְּבִהְמָה, 152. a. Note), and in בְּכֶל (bis) in the latter part of the verse; for all have וַיִּרְדּוּ implied before them.—הָרִמָּשׁ, art. for pronoun, 414. 2. b. Note.

The pre-eminence of man over all other terrestrial creatures, is clearly and strikingly expressed by this.

(27) אֲנֹכִי-אֶתְּאָדָם, used *generically* here, as the plur. pron. אֲנֹכֶם, at the end of the verse, clearly shews.—בְּצִמְמוֹ, omitting דָּמְיוֹ here, which was joined with אֲנֹכֶם in v. 26. *Intensity* of expression, however, is here effected, by a repetition of אֲנֹכֶם itself, as follows in the sequel; see 438. d.—אֹתוֹ, *him*, see in 408, Par. of אֹתָהּ with Accusative.—נִקְבְּהָ, Dec. XI. The application of וָזָכָר and נִקְבְּהָ to אָדָם, shews that this last word is here *generic*.—אֲנֹכֶם, see in 408 as above.

(28) וַיִּבְרָךְ, see on v. 22.—בָּהֶם, 506.—פָּרָו וַיְרִבּוּ, see on v. 22.—וְכִבְשָׁהּ, שׁ with Qibbuts vicarious, instead of שׁוּ, 41; for the omission of the Vav, 65; הָ, *it fem.*, viz. the earth.—וַיִּרְדּוּ, Imp. of רָדָה; followed by ב prep. before the nouns which it governs, as in v. 26.

(29) נִתְחַי, for נִתְחַיִּי, 254. c. Note.—זָרַע, Part. act. of זָרַע.—הָעֵץ, art. הָ; עֵץ Dec. VII.—אֲשֶׁר-בּוֹ, *in which*, 478.—פְּרִי-עֵץ, *tree-fruit, dendral fruit*.—זָרַע זָרַע, lit. *seeding seed*, i. e. producing seed. Meaning: 'Every fruit tree, which has the power of propagating itself;' or, 'every one which has the power of producing a regular crop.'—יִהְיֶה לְאִמְבָּהּ, like the Latin, *sit testimonio, sit decori*, etc.; אִמְבָּהּ, Dec. XII.

Because *animals* are not here mentioned, it has been maintained by many, that animal food was not originally permitted

to man, before the flood. But see Gen. 4: 2, 4. Why was Abel a *shepherd*? See also Gen. 7: 2, where beasts *clean* and *unclean* are distinguished. Does not this probably refer to animals, allowed or forbidden to be eaten? Still, in Eden, our first parents probably did not eat flesh.

(30) וְהָיָה לְחֵיטָהּ, i. e. נְהִיטָהּ, from the preceding verse.—אֲשֶׁר־, in which, as above.—נֶפֶשׁ חַיָּה, animal or animated breath; see on v. 20.—אֶת־בְּלִי-נֶקֶד, i. e. נְהִיטָהּ, I have given; רֶקֶק, grass, vegetation here of the herbaceous kind, as the word עֵשֶׂב denotes, which is subjoined as explanatory.

The fruit trees, therefore, seem to have been originally given to man, for his nutriment; and the gramineous, herbaceous substances appropriated to the animals.

31. טוֹב מֵאֵד, 456. a.

No. VIII. Gen. II. 1—3.

(1) וְהָיָה, 1 conversive Vav, with Dagh. after it omitted, 73. Note 3, comp. 87. g, which shews that Methegh is usually inserted in such cases, although the omission of it is pretty frequent.—רֶבֶעֲרִי, Pual Fut. of בָּרָה.—וְכָל־אֲצִבְאָם, Rosenm., ‘omnes copiae celestes ac terrestres.’ But elsewhere, אֲצִבְאָה, in connexion with שָׁמַיִם, always refers to the stars; and so I take it here; as in Neh. 9: 6.

(2) וְהָיָה, 1 as before in v. 1; רֶבֶעֲרִי, Fut. apoc. Piel, for בָּרָה, 286. 2. The Dagh. is not retained in the ה, after apocope, because ה becomes a final letter, 72.—מְלִאכְתּוֹ, suff. state of מְלָאכָה (for מְלִאכְתּוֹ 118 and Note 2), Dec. XI. f.—וְהָיָה, is spoken *more humano*; as indeed every thing which we say, or can say, of God, must, in a greater or less degree, be spoken *more humano*, or ἀνθρωποπαθῶς. Meaning: ‘At the end of six days, God ceased to create;’ or, ‘he refrained from creating;’ i. e. on the seventh day he rested. The Septuagint reading here, ἐν τῇ ἡμέρᾳ τῇ ἑξῆς, and the Samaritan Peutateuch which agrees with it, are evidently the result of some transcriber’s fears, lest working on the *seventh* day should be attributed to the Creator. But what just ground of fear is there, when the writer expressly af-

firms, that God on the *seventh* day, *had completed* (כָּבַד) his work ; for that this is the sense of כָּבַד, 504. c, is clear from וַיִּשְׁבַּח etc., which follows.

(3) וַיְבָרֶךְ, see 208. e. g. Meaning: 'God declared this day to be worthy of peculiar distinction, honour, and observance.' So the sequel explains it ; וַיְקַדְּשׁ (208. e. g.), *and set it apart, consecrated it to a special and sacred use* ; such is the meaning of קָדַשׁ ; Greek, ἀγιοποιέειν.—בּוֹ, *on it, during it*.—לַעֲשׂוֹת . . . אֲשֶׁר *which he had created in respect to making* ; i. e. which he had created and made ; or, which he had formed by assiduous operation. Comp. Ecc. 2: 11, for a like expression. The phraseology is unusual ; but the meaning does not seem to be obscure. As a comment on the sense of וַיְבָרֶךְ and וַיְקַדְּשׁ here, read Ex. 20: 8—11.

The efforts made by recent critics and geologists, to explain away the account here given of creation, or to explain it so as to accord with their respective theories, are well known to every critical reader. The *ratio loci et temporis* does not permit me to enter into a particular examination of them here. A few hints are all that I shall give.

The account of the creation, in Gen. I. II., has been represented as a song, a *μῦθος*, a philosophem, i. e. a philosophical speculation about the origin of the universe, and (more prevaillingly) of late, among a certain class of critics, as a kind of semi-poetic *μῦθος*, philosophic in its speculative origin, but adorned with popular tradition as to its various particulars. Even Rosenmueller, in the latest edition of his Commentary on the Pentateuch, more than intimates, that the cosmogony of Moses is to be interpreted on the like principles with that of Hesiod, (Vol. I. p. 58) ; that the division of the work of creation into a period of *six* days, and the declaration respecting the sanctification of the *seventh*, was made by Moses only to give currency to his law respecting the Sabbath, p. 59. And in the sequel he declares his belief, that Moses borrowed his cosmogony from the Egyptians.

The difficulties alleged to lie in the way, by critics who be-

long to this class, are, that the writer of the cosmogony in Genesis believes the earth to be the centre of the universe, and that the sun, moon, and all the heavenly bodies are merely subservient to it; that *one* day, and *one only* [the fourth], suffices to form all the myriads of suns and planetary worlds, while *five* days are occupied with the formation of the earth, (which shews the ignorance of the writer in question respecting the real nature of the universe); that the clouds and sky are represented as a *solid* expanse above us, holding one division of the waters in its bosom, Gen. 1: 7; that days and nights are represented as having an existence, before the heavenly bodies were created which occasion them; that not only vegetables, but even animals, spring from the earth, Gen. 1: 11, 12, 20, 24; and, in a word, that the whole account has a mythic air, a costume which tradition and speculation have evidently put upon it. All these and the like objections have been variously, often, earnestly, and copiously urged by critics; while geologists have united in endeavouring to shew, in various ways, and by a great variety of theories and by appeal to phenomena, that the earth must have been several thousand years in forming; or, at least, it must have been made out of the ruins of another world. Even Dathe has embraced this last conjecture, and defends it in his translation and notes.

If a satisfactory answer can be given to all these objections and difficulties, still it would take a volume to make it out. After all too, one may well conclude with the apostle in Heb. 11: 3, that 'faith' is necessary, in order to believe that the worlds were created, agreeably to the Scriptural account. My own view of the Mosaic cosmogony I can state in a few words. If it does not agree with sound principles of interpreting Scripture, let it be rejected.

I believe the account in Gen. I., to be an account of *matters of fact*, of real verities; not a mere philosophical or poetical speculation or *μυθος*; and that the record is authentic, and entitled to our full credit. That the Egyptian and Phenician cosmogonies resemble it, is no objection to its credit. Common tradition, from



Noah downwards, propagated the original true account, with some additions, among heathen nations. How could it be otherwise?

But the *costume* of the narration is altogether *anthropopathic*, i. e. accommodated to the feelings, views, and methods of expression, existing in the time of Moses. For example; the Hebrews thought and spoke of the earth and of the heavenly bodies, according to their *optical* appearance. Agreeably to this, the heavens are an arch, solid, and retaining the waters above, Gen. 1; 7. 7: 11. 8: 2. Ps. 104: 3. 148: 4. Our author also represents the sun, and moon, and stars, just as they appear to a spectator from our planet, as made to subserve the purposes of light, and to cause the seasons; and so far as he goes, he truly represents them. He also represents the earth as producing vegetables, vs. 11, 12; the waters as producing fowls and fish, vs. 20, 21; the earth again as producing wild and tame animals and reptiles, vs. 24, 25; the two latter cases being contrary to our present experience, and, as it seems to me, the result of the peculiar productive power communicated to the original elements, by the *divine influence* mentioned in Gen. 1: 2. That the form of the narration, or rather, that the *modus* of the expressions employed in it, is evidently of *optical* origin, can hardly be doubted. But after all, what is the difference between the *principle* which led to this mode of narration, and that which leads us, with all our certain knowledge of the solar system, to speak every day, and always, of the 'sun as rising and setting?' Is there any illusion in this? Any design to mislead? If not, then why might not the Hebrew speak of his *expanse* (רָקִיעַ), and of the *windows of heaven*, through which the rain descends, as well as we can say that 'the sun rises and sets?'

The Bible was not designed to teach the Hebrews astronomy or geology. Had it been given to them in the scientific costume of the present day, it would have been a book utterly unintelligible. Moses made it intelligible; he designed it to be so. His object was to reveal, to the Jews, Jehovah as the maker of all things, and the object of supreme reverence and adoration. This object he has accomplished; not by *astronomical* and *geological* rep-

representations, but by *popular* ones. Is not this just as it should be ; and just as we might reasonably expect it to be ?

As to the *relative* importance, given by the Biblical account to our earth, we may say, at least, that it tallies well with the mission of God's own Son, to redeem our guilty race. Yet after all, the account only decides, that on the fourth day the heavenly bodies were formed ; and not their relative importance.

The objections of geologists will deserve more serious consideration, when any two respectable authors among them ever come to agree with each other, and when the earth shall have been penetrated and examined, a little more than a eight thousandth part of its diameter ; for this has not yet been done. In regard to the theory of *gradual formations*, which makes some thousands of years necessary to be comprehended in each of the six days ; one might ask, how it can be proved, that all substances must have been formed in an *incipient* state merely ? Were only *acorns* made at first instead of oaks ? And was man an *infant*, when first from the hands of his Creator ?

As to the views of our author, in respect to the length of the days and nights at the creation ; nothing can be plainer than that *usual* days and nights are meant. How could he say, that "*the evening and the morning made them*," if this be not true ? And if it be not true, then how long was the *seventh* day or sabbath, which followed the other six days ? Moses in the fourth commandment, has given us as a reason for the sabbatical institution, that God made all things in six days, and rested on the seventh. Did Moses suppose the seventh day, then, to have been a different kind of a day, as to length, from the other six ? Or did he mean, that after six days, each of several thousand years, a sabbath of equal length should be kept by the Jews ? If not, then our cosmogony means of course to convey the idea of ordinary days, and no others. If indeed Moses does, after all, contradict geology, then be it so ; but to violate the laws of exegesis in order to accommodate a geological theory, (about which, moreover, no two considerable geologists are agreed), is not acting in accordance with the precepts of Scriptural Hermeneutics. Who does not know, too, that

the latest and highest efforts of geologists, are turning toward the confirmation of the Scripture account of the deluge; and that some among the most distinguished of them, find no occasion to force the language of the sacred record, even in the present case, out of its common and obvious meaning? I trust the time is coming, when all the lights of science will serve to render more intense, and more widely to diffuse, the light of revelation. May that cheering day be near!

It has often been alleged, that 'the whole of the cosmogony in question must evidently be a *μῦθος*, or a philosophem, because the very nature of the case shews, that no man could have witnessed any part of the work of creation, inasmuch as man was made last of all.' But this allegation rests entirely upon the assumption, that no revelation to man, respecting the origin of all things, was ever made in any supernatural way; an assumption not compatible with the benevolence of the Creator, the natural ignorance and error of man, and the duties which he owes to God as the Author of his spiritual being.

No. IX. Gen. II. 7—25.

(7) *וַיֵּצֶר*, a form peculiar, from *יָצַר*, Fut. *יֵצֵר* with the tone not retracted, i. e. without Vav conversive, (in almost every case, the Fut. with final Tseri is of such a form as *יֵצֵר*, or *יָצַר*, 244. a.) This verb has also a Fut. like that of Class III. verbs *פִּי*, 251, viz. *יֵצֵר*. As an intrans. verb signifying *to be distressed*, it has other forms of the Future, viz. *יָצַר*, and *יִצְרֶה* (which is analogical, 244. a).—*עָפָר*, Acc. of material, as grammarians call it, i. e. the Acc. designating the materials out of which a thing is made, used in a kind of *adverbial* way, 428. e.

דָּאָרְמָה, Dec. XI. That this name gave occasion to the appellation *אָדָם*, seems quite probable, both from the nature of the case as here represented, and also as represented in Gen. III. 19. The etymology, which derives *אָדָם* from *אָדָם* *red*, because oriental men are of a *reddish hue*, is too fanciful to be entitled to much credit. Lit. [with, by means of] *dust from the earth*, i. e.

with terrestrial dust.—נִפְּחָה, from נָפַח, Fut. Pattahh, 235.—אָפַיִר, dual suff. of אָפַח; lit. *breathed into his nostrils the breath of life*. Meaning: 'Endowed him with living or animated breath.' The language is clearly ἀνθρωποποιῶν; I mean, it is occasioned by the action of breathing among men.—לְבָשֶׁת חַיָּה, lit. *for a living or animated being*; a periphrasis often employed by the Hebrews, in connexion with the verb of existence, when it signifies *he became, it became*.

(8) נִיָּצַט, from נָצַט, Fut. 235.—יְהוָה אֱלֹהֵינוּ, an appellation of God, never employed in Gen. I., but uniformly used in Gen. II., and nearly so in Gen. III. A like distinction obtains, in many other parts of the book of Genesis. From this it has been argued, by late critics, that this book is made up of records earlier than the time in which the author of the Pentateuch lived, and composed by different persons; a supposition which has some external evidence in the book of Genesis to favour it. On the supposition that these ancient records were introduced by Moses himself, the authenticity of the book remains untouched by this critical opinion.

גֶּן, Dec. VIII. The etymology would naturally lead to the idea of *an enclosed place*, (גִּן *protegere*); but this is not necessarily attached to the idea of גֶּן.—גֶּן־עֵדֶן, here prop. name; comp. 2 K. 19: 12. Is. 37: 12. Ezek. 27: 23, (where it is pointed גֶּן־עֵדֶן, however, but this only determines the views of the Rabbinical Punctators); in all which places it is mentioned along with Haran (חֲרָן), a town of Mesopotamia, Gen. 11: 31, 32. 12: 5. 25: 43; and therefore Eden was probably at no great distance from Haran. See also Amos 1: 5, which probably refers to an Eden in Syria. That Eden means a *country* or *tract of land* here, is evident from Gen. 4: 16. The word is used figuratively, in allusion to the garden here described, in Is. 51: 3. Ezek. 28: 13. 31: 9. Joel 2: 3; in the three former cases it is accompanied by the parallel or expegetical phrase, 'garden of the Lord.'

מִן־הָאֲרָצוֹת הָאֵלֶּיךָ, *of the eastern country*, (מִן prep. often makes a periphrasis of the Gen.), or *toward the east, eastward, at the east*, Gen. 12: 8 bis; so מִן־צָפוֹן *northward*, Judg. 7: 1.—וְהָאֲשָׁם, apoc. Fut. Hiph.

of שׂוֹמֵם, with tone retracted and vowel shortened, 270. c. 3, comp. 208. Note 2.

9. נִצְמָח, apoc. Fut. Hiph. with Gutt., 236.—נִחְמַד, Part. Niph.; for pointing, see 225.—נִחְמַד מְרָאָה, *pleasant to the sight*.—מֵאֶבֶל, Dec. II.—וְנִעַץ הַחַיִּים, in the same construction with the preceding נִעַץ, and governed by נִצְמָח implied. Meaning: 'The tree which preserves life;' or, 'The tree of which he that eateth shall live, and not die;' comp. Gen. 3: 22.

נִעַץ הַדְּעִית טִיב וְרָע, *the tree of knowing good and evil*. הַדְּעִית, fem. Inf. noun, used as a verbal from יָדַע. The meaning has been greatly contested. Rosenm. contends that the meaning here is the same, as when applied to infants, in order to designate their entire ignorance; and he refers to Deut. 1: 39. Is. 7: 16. Jonah 4: 11. The two last cases, however, are quite different as to the manner of expression; and there remains only one, viz. Deut. 1: 39, to compare with our phrase. But that the meaning is the same in the latter instance, as in the former, appears to be contradicted by all the context preceding and succeeding, as well as by the nature of the case. Was man, *made in the image of God*, at first as ignorant as an infant? How then did he preserve himself? Or how could he understand his moral relations to his Creator; and how be guilty for not obeying a command, the nature of which he was incapable of understanding? Must we suppose the writer of our history to be so weak, as to put all these things together?

Then what crime could there be in attaining such a knowledge, as would enable one nicely to distinguish between *moral good and evil*? Has it not always been, and must it not always be, a virtue in the intelligent and moral creatures of God to do this?

There remains then but one rational supposition, in regard to the meaning of our phrase. This is, that by *the knowledge of good and evil* is meant, 'a knowledge of the difference or distinction between happiness and misery,' (as good and evil very commonly signify in the Scriptures, e. g. Is. 3: 10, 11, et. al. saepe); i. e. man, by eating the forbidden fruit, came to know the difference between happiness and misery;' or, 'the eating of the fruit

which was prohibited, occasioned him to know, by unhappy experience, the difference between a state of happiness and one of misery.' This explanation plainly accords with the nature of the whole transaction, and with what ensued upon eating the fruit of the tree in question. The name, then, considered in this point of view, is quite intelligible and significant; is it so in any other?

The words of the tempter (Gen. 3: 5), whose object it was to deceive, can not be justly alleged against this interpretation; nor do the words of Jehovah, in Gen. 3: 22, make against it, for they are evidently of the nature of solemn irony, with allusion to the deception of the tempter, as recorded in Gen. 3: 5.

(10) יִצְחָק, *issued*, 527. *b.*—גִּיְעֹן, i. e. from some part of the region called Eden.—גִּיְעֹן, Inf. Hiph. with ה prae-*fix* retained, 216. 3. It is plain, that the river flowed through the garden, where our first parents were placed; and this, before its stream was disparted; i. e. one stream only watered Paradise.—וּמִשָּׁם, and thence, which may refer either to גִּן, or to the region in which it was, viz. גִּיְעֹן. Rosenm. refers it to גִּן, (*Alterthums-kunde* I. 192); but it is equally agreeable to usage in this case, to refer it to גִּיְעֹן; and some may prefer this here.—וַיִּפְרֹד, Fut. Niph., used as the Praeter by virtue of the Vav before the preceding word, connected with it and with the preceding יִצְחָק; comp. 503. Note 1.—לְאֶרְבֶּעָה, 459.—רִאשִׁים, *sources*, *heads*, here *river-heads* or *sources*; comp. v. 13, where נָהָר is substituted for רִאשִׁים.

(11) הַפִּיֶסֶס, 465.—פִּיֶסֶס, *the Phasis*, as Rosenmueller and others suppose, a river of Colchis, running into the east end of the Black Sea. Taking off the endings—*is* and פִּי, we have the same radicals (פִּס) in both words. Xenophon, however, in his *Anabasis*, IV. 6, mentions a Phasis with which he met, farther south, and which must be, as it would seem, either the present Kur (Cyrus), or the Aras or Araxes. I regard the former as the more probable; because the Araxes seems to be the Gihon, mentioned in v. 13. The Kur takes its rise, if we may credit the best maps, in the northern part of Armenia, and running first northward, and then eastward, either passes through or grazes upon, the ancient

Colchis, or Havilah. It finally unites with the Araxes, and both empty into the south-western part of the Caspian Lake.

הַסֹּבֵב, הָ art. for pronoun, 414. 2. *b.* Note. This word is usually construed as meaning, *to encompass, to flow round on the margin of*; but it plainly signifies, also, *to pass through, to wind one's way through*, as Is. 23: 16. 1 Sam. 7: 16 clearly shew. This sense of the word may be applied either to the Kur, or to the northern Phasis, both of which *pass through* Havilah, i. e. the country of Colchis; or it may be applied to the Kur, which also *grazes upon, encompasses*, a part of Havilah or Colchis.—הַחֲרִיגָה, prob. *Colchis*; which was rich in gold; e. g. Jason went thither after the golden fleece, i. e. gold caught in fleeces, gold separated from the waters of the Phasis by means of them. Colchis, no doubt, like all the early countries of Nomades and predatory hordes, was not a *definitely* bounded country. It lies at the east end of the Black Sea.—אֶשֶׁר-שָׁם, *where*, 478. *b.*

(12) בְּהֵיֹא (for בְּהֵיֹא, see 165. *b. f.*), *the same is*, 469.—הַבְּרִיזָה, *Bdellium*, a gum used as incense for burning, and of an aromatic smell.—שֶׁהֵם, prob. the *onyx*. So Rosenm. I. 209. Alterth.

(13) גִּיחוֹן, not improbably the Araxes or Aras; which the Persians still call, جیحون الرس, *Gihon el Ras*.—הַסֹּבֵב, *encompasses*, or *winds its way through*; see on v. 11. Which of these senses it bears here, must depend on the situation of כּוּשׁ, in respect to the river in question.—כּוּשׁ, *Cush* or *Kush*.

But where is *Cush*? 'In the narrower sense,' says Gesenius, 'it means Ethiopia, i. e. the southern part of Arabia, or Ethiopia in Africa, which was a colony of the former; as the language shews.' But Ethiopia, in the widest sense, both Gesenius and Rosenmueller represent as equivalent to *Southern Country, Torrid Zone*, i. e. the region inhabited by people of colour; and both avow that there is an entire want of geographical accuracy in the Scriptural account of the local situation of Paradise.

'How could Gihon,' (the Oxus, as Rosenmueller and others sup-

pose, which running from the remote *eastern* country, empties itself into the south-eastern part of the Caspian Lake), 'how could this stream encompass the South-Land, or Ethiopia, or Southern Arabia?'

Fully to discuss these difficult problems of ancient geography, here, would be out of place. But as affirmations of this nature, on the part of such acute, learned, and distinguished critics as Gesenius and Rosenmueller, have a strong tendency to undermine the belief of the young inquirer, in the accuracy of the sacred historians, I shall suggest a few reasons, very briefly, why one may still believe, with the older critics, that there was a *Cush Oriental*, as well as a *Cush Southern*.

(1) The very general custom in all ages, early and late, of naming places after distinguished persons, will be allowed.* Now Cush was the eldest son of Ham, (Gen. 10: 1. 1 Chron. 1: 8); and the father of Nimrod, the founder of the Babylonian empire, and of its great cities; the founder also of Nineveh, Rehoboth, Calah, and Resen, in Assyria; see Gen. 10: 8—12. In v. 11, the rendering should be, (as it is in the margin of our English bibles), *He [Nimrod] went out of that land [viz. Babylon], into Assyria*, אַשּׁוּר, Acc. adverbial of place, 428. *a*. So Rosenm. in *Alterthumskunde*, Th. II. p. 94. The father of such a distinguished founder of empires and cities, which were the wonder of all succeeding ages, must himself have been entitled to distinction in this respect; not to mention, that he was a grandson of Noah. Had he no region or place in the East, named after him by such a son as Nimrod?

(2) Among the people, whom the king of Assyria transported to the land of Israel, after he had conquered the ten tribes, and carried them away to Halah, Habor, the river Gozan, and the cities of the Medes, (i. e. to the northern part of Assyria and to Media), is one named אֲנָשֵׁי כוּת, *men of Cuth*, 2 K. 17: 30; also written כּוּתָּה, in 2 K. 17: 24. These are, in both places, mentioned in connexion with *Babylonians*, אֲנָשֵׁי בָבֶל, who accompanied them. The idol which they worshipped, is named בֶּל, 2 K.

* Rosenmueller says, that most of the names in Gen. X. are names of *countries*, as well as of persons. *Alterth. II. p. 94.*

17: 30 ; plainly an *oriental* name, (not a Shemitish one), as appears in the proper names of the princes of Babylon, Nergal-Sharezzer, Jer. 39: 3, 13, (also in Neriglissor, who slew Evilmerodach and mounted the throne of Babylon). אֲנַשֵּׁי-כֹּחַ, THE CUTHITES, then, were an *oriental* people. Now כֹּחַ and כּוּשׁ may evidently be nothing more than the Aramaean and Hebrew forms of the same word ; inasmuch as the Hebrew כּ not unfrequently is lisp'd, i. e. is pronounced כ in the Aramaean. For example, the Hebrew אַשּׁוּר, Assyria, by the Syrians and Chaldeans was called אַתּוּר ; by the Arabians, أَتُور *Atur* ; and hence, by the Greeks and Romans, *Aturia*.

That the Cuthites or Cushites, transplanted from the east, were the most considerable of all the colonies which the king of Assyria placed in Samaria, is evident from the fact, that they gave name afterwards to the whole people of Samaria ; for the Jews, ever since, have called the Samaritans Cuthites, כְּתִיִּים or כּוּחִיִּים. There were, then, *oriental* Cuthites or Cushites.

(3) Moses Choronensis, a native of Armenia, and who, in the *fifth* Century, wrote the history of that country, still extant, in his Geography appended to this work by the Whistons, includes all the country east of the Tigris, from the Caspian lake down to the Persian Gulph, under the name of Cush. Media he calls, Chushi-Capcoch ; Elymais, Chushi-Chorasan ; Persia, Chushi-Nemroz, and under Elymais he reckons a province named Chusastan, p.363. As there is no ground to dispute either the knowledge or the veracity of this historian, in respect to such a subject ; and as this testimony reaches very far back, and shews the wide prevalence of the oriental generic name *Cush*, among the ancients who were natives of the east ; so is it plain, that an *oriental* Cush is not merely ideal.

(4) Chusistan, i. e. *Cush country*, is still the name of a province, on the east of the Tigris and of ancient Babylonia ; although the Arabians appear to have changed the original orthography of the word.

(5) The author of our history has referred to countries and places certainly known, as serving to confirm his account, and to

put his readers in possession of definite views, respecting the situation of Eden. Would he venture to mix fable with truth, in a thing of this nature so easily contradicted by any oriental traveller? Did he not know to what he referred? Did not the original ancestors of the Jews spring from the East? Did not Jacob live there many years? Could it be a mere conjecture with him, (and with his descendents), whether there was a Cush in that region?

(6) After a lapse of more than 3000 years, can the *present* names of places or rivers be adduced, in order to confute the account of Moses?

(7) The acknowledged geographical accuracy (in the popular sense) of the Scriptures in general, makes very much against the supposition of Gesenius, Rosenmueller, and many others, that our author has here committed great mistakes, in his account of Paradise, and that the whole is a mere *μύθος*. Is it the manner of those who write *μύθοι*, to describe locality in the way here practised?

I will only add, that understanding Cush of Cushi-Capcoch, i.e. the northern part of the region between the Caspian Lake and the Persian Gulph; and supposing the Gihon to be the Araxes; then does this river *encompass* Cush. There need be no *μύθος* supposed here.

(14) *תִּגְרִיִּס*, the *Tigris*. The *ת* is prob. prefixed to make the quadriliteral, as in *תִּבְרָא*, *תִּמְנָה*, *תִּשְׁמָנִים*, etc. In Aramaean, *Digla*, and *Diglath*; in Arab. *Diglath*, in the Pehlvi, *Zedschera*. — *קִדְמָה*, eastward, in the eastern part of, or before, which however is equivalent to the other meanings.

‘But how could the writer say thus? Assyria lies *beyond* the Tigris, which makes its *western* border, not its *eastern* one.’ To which Rosenm., as often in other parts of this description of the local situation of Paradise, answers, that ‘this description results manifestly from the ignorance of our author, in respect to the geography of the places named.’ The same has been affirmed by many other late critics.

But is not Assyria, as a province, to be distinguished from As-

syria as a kingdom? Passing over the extravagant and contradictory accounts of Herodotus and Ctesias, in regard to the early history of this monarchy, so much may be inferred from them and from the Scriptures, that Assyria did, very early, attain great political eminence, and push far and wide its conquests. Was not Nimrod of a character to do this? In Moses' time, we find Balaam adverting to the conquests of this powerful monarchy, Num. 24: 22. In David's time, they are reckoned among his enemies, and ranked with neighboring nations, Ps. 84: 9. Of course they must then have been in possession of Syria; or at least, of a part of it.

Was not the Tigris, then, *on the east*, or in the eastern part of Assyria viewed as a kingdom? And will not this view compare with that which Balaam takes, in Num. 24: 22? Indeed, Rosenm. concedes the above facts, in Alterth. II. 103 seq.; what need then of *μύθος* here?

Moreover, the limits which he so confidently puts to Assyria as a province, are far from being certain, when applied to the time of Moses. Diodorus Siculus places Niniveh on the *Euphrates*, as Ctesias (from whom he drew) had done before him; and even the acute and learned Mannert, places it on the *west* of the Tigris. Is it so certain, then, that Moses knew not what he was saying, when he said that 'the Tigris runneth *אֶשְׂרַי*, on the east of Assyria?' How difficult to convict one of *geographical error*, who wrote more than 3000 years ago!

פָּרָה, the *Euphrates*, which being nearer, and better known, than any of the rivers before named, is not described by a particular reference to country, as in the other cases.

(15) *וַיִּקַּח*, Fut. of *קָח*.—*וַיִּקַּחְהוּ*, Fut. Hiph. from *קָח*, 251. Yodh between the last two radicals is dropped, 65; *וְהוּ* verbal suff. with penult tone, 309.—*בְּנֵן*, Beth Raphe, 80.—*לְעֵבְדָהּ*, Inf. with suff. *הָ*; see in Par. XXII., and comp. 312. 4.—*וַיִּשְׁמְרָהּ*, *ibid.*

It may be noted, here, that it was obviously the design of the Creator, that man should be active, and should labour, even in the *pardisaical state*. Labour itself is not a part of the curse.

which followed the apostasy ; but labouring with toil and sorrow, and labouring to cultivate ground which is comparatively barren, is a part of the curse. Gen. 3: 17—19.

From the view given above, of the rivers which issued from Eden, (which in its general features resembles that given by Re-land and Calmet), it appears, that there is no necessity of supposing the description of the locality of Eden to be a mere *μύθος*, as most of the recent German critics have done. Rosenmueller says, "From the description given in Gen. II., to endeavour to make out the locality of Paradise, *idem esse videtur, atque Virgilii de Elysio phantasmata* (Eneid. VI. 637 seq.) *ad veritatem revocare* ;" Comm. in Gen. 2: 10. Yet it is a *fact*, that four great rivers do take their rise in the region of Armenia, viz. the Kur, the Araxes, the Euphrates and the Tigris. It is a fact, that the sources of all four, at present, are in the neighborhood of each other, in the middle region of Armenia, and at no great distance from Ararat. There seems, then, to be no important difficulty in the way of admitting, that the countries, on which they are said by our author to graze, or through which they wind their way, are countries correctly designated, according to the geography of the day. Indeed, the very nature of the appeal, on the part of the writer, to the productions of the country, e. g. to the gold and bdellium and onyx of Havilah, of itself shews, that he felt himself secure against the imputation of *fiction*. Only one important circumstance remains. This is, that the four rivers just named, do not, at present, flow from one source, but are some 30 or 40 miles apart. This, no doubt, must be admitted, as things now are. But if the history of the deluge be not also a *μύθος*, (and I am aware that the critics in question believe it to be so, yet geology is proceeding now to overthrow their position), then is it certain that no very important objection to the accuracy of our author can be drawn from this. That important changes must have been made by the deluge, in the face of the earth, in the courses of rivers, and in the plainness or unevenness of the surface of every country, needs not to be demonstrated. Moses does not say,

that at the time when he is writing, the four rivers which he names were flowing from one source; he merely avers, that originally they did so. The *possibility* of this, considering the present proximity of these rivers, and the changes that a deluge must have made, cannot well be denied. The *probability* rests mainly on the credit of the writer. Those who believe that he was divinely guided, may safely believe that he has given us something different from a fable, (like that respecting the garden of the Hesperides), in his account of Paradise. They may believe that there was a grand river-source in the Armenian country, (the ancient Eden), from which issued a stream, on whose banks *the garden of Eden* was situated; and that after this stream had wound its way through the garden, it became disparted, and running in different directions, gave rise to four large rivers. Where so much is known to be true, both in respect to the existence of such rivers, and (I believe I may add) in regard to the countries named, we may, all things considered, believe the rest on the credibility of the writer of our account, without being justly liable to the imputation of any inordinate credulity.

(16) וַיֵּצֵא, *vá-yetsäv*, ך without Daghesth after it, 208 in e. g.; וַיֵּצֵא, apoc. Fut. Piel, Dag. omitted in Vav, because it comes to be a final letter, 72, comp. also 286. 2 — גֵּאמֶר, 119. c. 1.—הִגֵּן, art. 412. a.—אָכַל הָאֱלֹהִים, Inf. abs. with a finite tense, 514. b. c.

(17) וַיִּמְצָץ, 152. c. 4; ך 112.—וָרַע, ך 152. c. 3. For the whole phrase, see on v. 9 above.—חָאֲכַל, Fut. with Pattahh here, in the verse preceding it has a Tseri; see Par. VII.—מִמֶּנּוּ, i. e. מִן מֶנּוּ הוּא, the first Nun is assimilated with Mem, the second causes the ה of the pronoun to be assimilated with it; see in 309. d, and comp. 407. Note, also 407. f.—מִוֶּת קָמוּתָהּ, Inf. abs. with finite tense of the same verb, 514. b.

No. X. Gen. II. 18—25.

(18) לְבִדּוֹ לֹא טוֹב, lit. *not good [is] the being of the man, in his separation*, i. e. by himself, in his solitude.—הִיּוֹתָהּ, Inf. const.

of הָיָה, as a noun in reg. with הִנָּחֵם which follows.—הִנָּחֵם, lit. *in his separation*, with הִ prep. and נָח noun of Dec. VIII., but united they are used as a prep., 407. c.—נֶעֱשֶׂל-לוֹ, *Ne-ʿesēl-lō*, with Dagh. euphonic or conjunctive, 75. a, 1 pers. Fut. Kal from עָשָׂה.—כִּנְגָדוֹ, suff. form of נָגַד, Sept. *kat' avrōn*, and in v. 20 they render the same word, *ὁμοιος αὐτῷ*; rightly as to the sense, which is, *according to that which is the counterpart to him*, or *according to that which corresponds to him*. The fanciful (not to say shameful) comment, put on this word by Schultens, and after him by Rosenmueller and others, but rejected by Gesenius, may be seen in Rosenm. Comm. in loc. and in several of the Lexicons.

(19) וַיִּצֶר, apoc. Fut. Kal, almost the only one which has a penult Hhireq and an ultimate Tseri, which becomes Seghol here because the accent is retracted, 129. a, comp. 244. b; used as Pluperfect here, *had formed*.—מְנִיחָהּ בְּלִי חֵן וְחֵן, comp. the sentiment with Gen. 1: 24, 25.—וַיִּצֶר הָאֱלֹהִים, i. e. God formed, וַיִּצֶר הָאֱלֹהִים. If the clause מְנִיחָהּ בְּלִי חֵן וְחֵן is also implied here, there would seem to be a discrepancy between this and Gen. 1: 20, 21.—וַיִּבֶן, apoc. Fut. Hiph. Par. XX.—בְּרִאיוֹתָ, *for the seeing, in order to see*, from בָּרָא.—לִי, 75. a.—לִי, Dat. of the thing called; see on לִי in No. II. v. 5.—נֶפֶשׁ חַיָּה, in apposition with לִי, which is here anticipative, 474 second clause. The prep. לִי is implied before נֶפֶשׁ חַיָּה.—שָׁמוֹ, suff. state of שָׁם, Dec. VII.

(20) לֹא מָצָא, Dat. after וַיִּקְרָא, as above.—מָצָא, *one did not find, there was not found*, 500.—וַיִּמָּצֶה, see on v. 18.

What is here stated implies, of course, the full persuasion of the writer, that language or speech belonged to man at the first, as an attribute of his being. It did not arise merely from the mutual intercourse of human beings; for Adam is here represented as having given names to animals, before the creation of Eve. Indeed, I am not able to see why it is not as probable, that the gift of language was one with which the Creator originally endowed the progenitors of the human race, as that he endowed

them with understanding and reason. Articulate speech is as much a peculiar characteristic of human nature, in its maturity, as either of these attributes. And that the first pair were not created *infants*, needs no proof but a consideration of the nature of the case. We might as well suppose, that the first oaks were only *acorns* when created; that all the first vegetables were only seeds; and that all these grew up to maturity afterwards. If so, how in the mean time did man and animals get their sustenance? Or how did our *infant* parents, and the *young* of animals, provide for themselves this sustenance, if any were to be had?

The idea, so often repeated by some late philosophers and critics, that our first parents were formed with merely the *powers* of speaking articulate language, which they improved and extended by first imitating noises made by the brute creation, is nothing less than maintaining, that the Creator, who made man in his own image, left him in a state less finished than he did the brutes; and that he consulted, or provided for, neither his wants nor his dignity. Believe this whoever will; for myself I must believe, that man, recent from the hands of his Creator, and with the image of the Eternal enstamped upon him, was more perfect than any of his degenerate posterity have ever been, in all those powers which make our nature superior to that of the lower creation around us.

(21) נִפְּל, apoc. Fut. Hiph. of נָפַל, used here in the genuine *causative* sense of this conjugation, 185. *b.* 1, comp. also 206. Note 1.—תִּרְדָּמָה, Dec. XI.—וַיִּשָּׁן, for vowels, see 244. *b.*; for the effect of the pause-accent, 144. *I.*; for the tone on the final syllable, see 101. *b.* Note 2. *c.*—וַיִּקְרָה, with tone on the ultimate, see 101. *b.* under *e. g.*, the penult here not being a *simple* syllable, i. e. not ending in a vowel.

אָחָה for אֲחָהָה, fem. of אָחָר, 107. 2.—וַיִּלְעָתוּ, Dec. V. *i*; here the fem. form of the plur. is used, 327. 2.—וַיִּסְגֹּר, tone on the ultimate, 101. *b.* under *e. g.*—תִּחְתָּה, compounded of תִּחַת, a prep. like a noun of Dec. VI., 407. Note, also 407. *a.*

(22) וַיִּבְנֶן, 283. *γ.*—וַיִּאָּשֶׁה, comp. 511. Note, and 512.—

וְרַב־אֵדָה, 208 under e. g.; י instead of י, 133; ב for ב, 63; הִיְ verbal suffix, 309 column c.

(28) הַפַּעַם, *haec vicis, this time, now*, the art. ה makes it definitely to relate to the time or occasion then extant; Acc. of time, 428. 2. and c.—מִנְעָמִי, plural suff. state of עָמָה.—אִשָּׁה, fem. of אִישׁ, by contracting the long vowel of the masculine form; others take it for אִנְשָׁה, fem. of אָנָשׁ. So the old Latins, *vir a man, vira a woman*.—לְקַחְתָּהּ, Pual 3 fem. Praet., instead of לְקַחְתָּהּ, 51. Note; for Methegh, 82. g, but here the q does not necessarily exclude the Dagħ. forte, it is only an arbitrary exclusion, to which the principles of a necessary one are extended, so far as Methegh is concerned.—זֶה with Dagħ. conjunctive, 75.

(24) יַעֲזֹב, *ya-ʿazōbh*, short O, 89.—אָבִיו, Par. XXIV. No. II.—אָמוֹ, suff. state of אָם, Dec. VIII, 130. c. a.—וְדַבֵּק, with a Fut. sense, because ו connects it to the preceding וַעֲזֹב which has such a sense, 209.—בְּאִשָּׁתוֹ, 506, Dec. XIII. c.—וְהָיוּ, with a Fut. sense, 209.—לְבָשָׁר, Dat. after הָיָה in the sense of *become*; which is the usual construction.

(25) שְׁנֵיהֶם, dual suff. of שְׁנַיִם.—עָרוּמִים, plur. of עָרוֹם, Dec. VIII, vowels as in Dec. III. The Shureq here remains in a mixed syllable, 31. Note 3. The usual method of orthography would be, עָרְמִים. For the shortening of the ו in the ground form here, into ו, see 127. Exc. 1. 346. 3. 270. b. 1. 352. 3. The asterisk is designed to refer to the note at the bottom of the page; which is a Masoretic remark, and lit. translated means, *Daghesh after Shureq*. The design is, to note this as a singularity; or, at least, as an usage which is not frequent.—יְהִיבֹשֶׁשׁוּ, Hithpolel of בֹּשֶׁשׁ, of the class final Hholem, 270. under a. 1; it has Fut. Pat-tahh in Hithpolel, viz. יְהִיבֹשֶׁשׁ; for the effect of the pause-accent here, see 146.

This whole account of naming the animals, and of the formation of woman, is regarded by Rosenmueller, Gesenius, and many other interpreters, as a mere *μύθος*; pleasantly devised, indeed, and ingenious as to the execution, as some of them concede. But if there be a God, who created the world, made man in his own

image, and endowed him with the gift of speech, it was not unworthy of him to call that gift into exercise. If that God made a 'help meet' for solitary man, there is nothing unbecoming with respect to his dignity and wisdom, in the supposition that he did form woman from man as here related, in order to constitute an indissoluble tie of endearing connexion between the sexes in this way, and for this very purpose. The question, whether he *could* not have inspired the sexes with the same feelings, in some other way, may be sufficiently answered, by asking, How will the critics in question prove to us, that divine wisdom could not, and did not, choose *this way* of doing it? And until this be shewn, we may venture to give credit to our author; especially as our Saviour and his apostles so expressly recognize the real verity of the narration in question; see Matt. 19: 5, 6. Mark 10: 5—9. 1 Cor. 6: 16. Eph. 5: 31. 1 Cor. 11: 8, 9. 1 Tim. 2: 13. The question, 'whether one of the ribs of men is now found lacking,' (which has been scoffingly asked, in order to refute the narration above), is hardly entitled to a serious answer. Does a man now, who breaks or loses a rib, beget children who are lacking as to one of theirs? If not, why should Adam's male descendants partake of a mere physical peculiarity of their progenitor?

The primæval state of man, without clothing, and without shame, serves to shew, that his Creator had adapted the temperature of the region, in which he placed him, to a condition in which the fewest wants possible would be experienced. The labour necessary to procure clothing, was to be dispensed with. Integrity and innocence too are designated by these traits. No guilty passions arose in the breast of the first happy pair. Sin only gives a sense of shame; and as they had not yet sinned, they found nothing to excite a blush. Even Plato, without the light of revelation, formed in his own mind a picture of the primitive state of man, more rational and becoming than some of our modern philosophical critics have portrayed. It is thus he describes it; Θεὸς ἔνεμεν αὐτοὺς, αὐτοὺς ἐπισταῖων, καθάπερ νῦν ἄνθρωποι, ζῶον ὃν θεϊότερον, ἄλλα γένη φανλότερα αὐτῶν νο-

μεύουσι. Γυμνοὶ δὲ καὶ ἄστροποὶ θυραυλοῦντες τὰ πολλὰ ἐνέμοντο. (In Politico).

No. XI. Gen. III. 1—7.

The student will observe, that in the sequel, the *full train* of accents is introduced. This is not done with a design to lead him, as yet, to the study of the accents, in respect to their *consecution* or *train*, i. e. the manner in which they follow one another, or stand mutually related or connected. This can be done better at a future period, and when the means of doing it shall be afforded to the student.* The particular reason why all the accents are here admitted, is, that the student may now become accustomed to read with them; and that he may become acquainted with the manner in which they are all employed, in order to mark tone-syllables; with the various ways in which they affect the quantity of the vowels, and their restoration where they would by the principles of common analogy be dropped; with the influence they exert over the insertion or omission of Daghele in the Aspirates; and also with the power which they exert in changing the place of the tone syllable, in a multitude of words. These are sufficient reasons, founded in the *grammatical* phenomena of the language as it is now presented to us, why the student ought not to be, and must not be, ignorant of the influence exercised by the accents over the forms and tone of words.

Besides these, there is another reason which is not destitute of weight. The accents, as *conjunctive* and *disjunctive*, serve, (at least they *often* do, and in the estimation of most older critics they *always* do), to shew what words are to be considered as intimately connected in regard to relation and meaning, and what are to be more or less disjoined; a help, which in some doubtful cases is very grateful to the critic, and to which the most enlight-

* The *second* edition of my Hebrew Grammar exhibits the *consecution* of the accents here referred to, both in poetry and prose, in the Appendix. In the third edition it was omitted, in order to save the room it would occupy; but particularly, because Prof. Gibbs expects to insert it in his *Lexicon Formarum*.

ened interpreters of the present day do not fail occasionally to resort. With this use of the accents, however, the student need not trouble himself, for the present; and when he comes to obtain a knowledge of it, it may be done with very little trouble, and without going deeply into the study of the whole *consecution* of the accents, i. e. of their various relations, positions, and dependencies.

In the sequel, I shall remark on the accents, only when they in some way affect the vowels, the Aspirates, or the tone-syllable, or when, from their position as *praepositive* or *postpositive*, they might naturally mislead the beginner, as to the proper place of the tone of any word. For the rest, I take it for granted, that the student will here acquaint himself with the names and forms of the first and second class of *disjunctives*, (if he has not already done it); as this will cost him but a few minutes labour each day, for a small number of days; and that he will afterwards go on, gradually to make himself acquainted with the whole number, in the like manner. In this way, the time spent on this object will never be distinctly recognized; and the student will find sufficient profit and satisfaction, to repay him amply for his labour.

(1) שֶׁנָּחָשׁ, *the serpent*. The effort of Dr. Clarke to prove that נָחָשׁ here means *an ape* or *monkey*, is not only opposed to the *usus loquendi* of the Hebrews, but the thing is in itself utterly improbable; for when or where has the *ape* been regarded as ‘cunning above all the beasts of the field?’ The *serpent*, however, is the known emblem of sagacity, in Egypt, and through the eastern world.

But was this a *literal* serpent, or only a symbolical one? Did the writer attribute to a mere animal serpent all which the sequel discloses; or did he suppose the tempter to be an evil demon, whom he represents as in the shape of a serpent? The latter, as I must believe; for (1) This accords with the commonly received traditions and language of the East. E. g. the Zend-Avesta of Zoroaster attributes the first seduction of men to evil, to Ahriman,

the prince of evil genii, under the shape of a serpent; Zend-Avesta, Vol. I. p. 25. III. 84 seq. edit. Kleuker. The Jewish tradition is, that Sammael, the principal evil demon, first seduced Eve, and led her to sin; see Eisenmenger, Entdecktes Judenthum, I. p. 822. (2) There is satisfactory evidence, that the New Testament writers believed in the same thing. E.g. Rev. 12: 9, the devil, or Satan, is called, ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος—ὁ πλανῶν τὴν οἰκουμένην ὅλην· and again, in Rev. 20: 2, the same appellations are repeated. See also 2 Cor. 11: 3. John 8: 44, where the Saviour expressly recognizes the temptation of our first parents to sin, as the work of *the devil*; so in 1 John 3: 8. See also Wisd. 2: 24, where is the same sentiment. (3) The nature of the case is sufficient to shew that the writer did not intend a mere *literal* serpent. Did the author really believe, that literal serpents could speak, and form plans for seducing to the commission of moral evil? If not, (and who will venture to charge him with such ignorance?) then must we suppose, that, like the writer of the Apocalypse, he has represented the devil under the image or form of a serpent; see Rev. 12: 9. 20: 2; comp. 2 Cor. 11: 3. That a part of the representation which follows, seems to be applicable only to a literal serpent, is merely the consequence of the writer's carrying on, through the whole narration, a uniform consistency in the mode of representation, which he had adopted at the beginning. See on v. 15 below.

On the question, Whether the actual form of a serpent presented itself to the *ocular* vision of Eve? most persons would perhaps decide readily in favour of the affirmative; nor would I venture to gainsay the correctness of such a belief, for who can *disprove* it? Yet it is no more necessary to the essential verity of the narration and transaction in question, to suppose that there was an actual *physical* form presented to view, than it is in the case of our Saviour's temptation, as related by the Evangelists, to suppose that there was a *physical* appearance of Satan, and audible words (audible with the outward ear), addressed to him. If Jesus was 'tempted in *all* points as we are,' a *physical* appearance of

the devil can hardly be supposed to have been one of the means of temptation.

On the supposition that our first parents were tempted by an evil spirit, (and if Christ and his apostles are to be credited, this must have been the case), then we may either suppose that the tempter assumed the actual form of a serpent, and accosted the mind or eye of Eve, by mounting the tree which bore the forbidden fruit, and eating this fruit, and thus affording probable evidence that it might be eaten with impunity, and therefore tempting our first mother to follow his example; or we may suppose the whole to be a figurative method of describing a real fact, viz. the fact that Eve was tempted by an evil spirit, and did yield to the temptation. Either of these may be adopted, *salva fide et salva ecclesia*; for the Scriptures are full of examples, in which the like principles of exegesis are generally admitted.

Of the two methods here proposed, the former is more easy and obvious, at first view; the second is the most consonant with the nature of the tempter. The objection to the first is, that to suppose the devil in reality to have assumed the visible form of a serpent, would be attributing a *miraculous* power to him, (which none possess but God, or those whom God commissions for purposes of good)—a miraculous power, employed here for the most fatal of all purposes. The second method is relieved of this difficulty. Nor would the boldly figurative costume of the whole, thus construed, be any more objection to the reality of the essential facts in this case, than the acknowledged figurative costume of the 18th Psalm, is an objection to the reality of the facts on which the representation is grounded; or than the plainly figurative manner of describing the Saviour's temptation, which the Evangelists have adopted, is an objection to the reality of his temptation. Is not God every where figuratively spoken of; and yet, is there not *reality* in the descriptions?

As to the conversation here, between the serpent and the woman, it may be viewed like that between the Saviour and the tempter, i. e. as mental, not with audible words addressed to the external ear. Does it need any proof, that the Scriptures are

full of the like examples? So in Greek, *φῆμι* signifies both *to think* and *to speak*. Of the whole narration it may be said, that if we adopt the second mode of interpretation proposed above, we have only to suppose, (what is so obvious, and so consonant with the best laws of rhetoric), that the writer has gone through his whole piece, in a manner accordant with the beginning of it. All that concerns the serpent is *consistently* stated, as though it had respect to a visible serpent. The meaning, however, as in a multitude of the like cases, is tropical.

הָיָה, *became*, as Storr and others render it. But I prefer the common version.—צָרִים, *cunning, sly, insidious*, Part. adj. Dec. III.—מִכָּל, 454. 1. *a.*—אֲףֵי כִי, lit. *even that*, or *verily that*, i. e. ‘is it so that? is it truly so that?’ etc. The sign of the interrogative, הָ, is omitted here, as often elsewhere, 557.—אָמַר, the genuine sense of the Praeterite, *has said*, 503. *a.*—מִכָּל, *of every*, i. e. ‘is any one tree prohibited?’ עֵץ, collective, *of the trees*.

(3) עֵץ הָיָה, sing. here, *of the tree*.—בְּחֹרֶךְ, Methegh, 87. *l. e*; const. form of תִּנְךָ, Dec. VI.—הָאֶבֶל, Methegh, 87. *c.*—מִמֶּנִּי, see מִמֶּנִּי in No. IX. v. 17.—תִּגְעֹר, Tav Raphe, 80.—בוֹ, Dagh. lene, 79. 3.—בֶּן, Dagh. lene, 73. 3, as Athnabh precedes.—תִּמְחֹרֶךְ, instead of תִּמְחֹרֶךְ, 65 and 41; ךְּ paragogic, 211. *a. 1.* The tone also is shifted from the penult (100. *g*) to the ultimate, by the pause-accent and the ending וֶן, 100. *l.*

(5) יָרַע, 527. *a.*—אֶבְרָכֶם, Inf. with suff. used as a Gerund, see in Par. XXII. 2 masc. plural, for the short vowel (Qamets Hhatheph), see 129. *a.*—וְנִפְקָחוּ, Niph. Praet., made Fut. as to the sense by ךְּ prefixed, 209 and 503. *e.* Note 2. Here the words, which indicate a *future* sense, are בְּיָוֶם אֶבְרָכֶם, a time yet to come.—עֲיִיבֶכֶם, suff. dual of עֲיִיבֶם.—וְהִירָתֶם, Praet. as Fut., 209; Methegh, 87. *d.*—וְרָצִי, plural Part. in const. state, 531; Methegh, 87. *c.*

Observe, that the tempter does not here say, simply, ‘ye shall know good and evil;’ but, ‘ye shall, like *the Elohim*, know good and evil;’ a different meaning I apprehend, from that of the first form of expression. Our first parents, from communing with God,

must have known something of the superior knowledge and happiness of the *Elohim*; and this might naturally become an object of desire. But to 'know good and evil,' in the sense explained in No. IX. v. 17, was of course no allurements to eat the forbidden fruit. Insidious, truly, was the suggestion here, בְּאֵלֵהֶם, (for בְּאֵלֵהֶם, 119. c. 1.)

(6) וַתֵּרָא, Vav conversive; תֵּרָא, apoc. Fut. Kal of רָאָה, 283. *γ*. letter *b*.—וַתֵּאֱרָא; *a pleasant thing, an object of desire*, Dec. X.—נִחְמָד, Part. Niph. 225; Fut. in *-dus*, 529.—לִשְׁכַּבְתִּי, Inf. Hiph., retaining the ה, 216. 3.—וַתִּקַּח, 3 fem. Fut. of לָקַח, with ו conversive.—וַתֵּאֱכַל, for final Pattahh, see 145.—וַתִּתֵּן, Fut. of נָתַן, 3 fem. with ו conversive.—עָמְדָה, 408. 5.

(7) וַתִּפְקְחֶנָּה, 3 fem. plur. Fut. Niph., with Vav.—וַיִּדְעוּ, Kal Fut. of יָדַע, 244. *a*; for Methegh, 87. *c*.—עִירְמוֹם, Dec. VIII., plur. of עִירָם, Hholem goes into Qibbuts when the syllable is shortened, 129. *c. b*; the Yodh in the ultimate is omitted in the writing, 65.—יָהֵם, *they were*, 469.—עָלָה, const. state of עָלָה, Dec. IX.—וַהֲגִירָה, Dec. X.; for omission of the two Vavs (וַהֲגִירָה), see 65.

The sentiment plainly is, that after they had eaten the forbidden fruit, they were filled with a sense of shame. It is not improbable, so far as can be gathered from the narration here, that they had been stimulated by the fruit to excessive sensual gratification; the consequence of which was, the sense of shame here attributed to them.

No. XII. Geh. III. 8—19.

(8) קוֹל, either *voice*, or *noise* viz. of approach, which they heard either with the outward ear, (and this is certainly a possible case); or with the inward one, which seems as probable, and perhaps more so. The *reality* of the divine summons and sentence, does not depend on the particular manner in which God manifested himself, or communicated them.—מִתְהַלֵּךְ, sing. number, agreeing with יְהוָה, or, if it be preferred, with אֱלֹהִים, 437. 2.—בְּהֶגֶן, for בְּהֶגֶן, 152. *a*. Note.—לְרֵיחַ, *during the breeze* or

wind, i. e. towards evening, when the wind rises in the warm oriental countries.—**וַיִּזְזוּ**, prob. of the same day in which they had transgressed.—**וַיִּתְחַבְּאוּ**, 187. c. 1; also 493. b. Meaning; 'They withdrew from the expected approach of Jehovah;' or, 'they endeavoured, through fear, to secrete themselves, because they were conscious of guilt.'

(9) **וַיִּתְחַבְּאוּ**, compound of **חָבַא**, which shortened becomes **חָא**, (like Tseri final in nouns of Dec. V.); **בָּא** is a verbal suffix with epenthetic **י** (see under 309. d); **חָא** is varied like Dec. VIII; and for adverbs with verbal suffixes, see 405; the **בָּא** is **בָּ** with **ה** paragogic, 309. a. 2d pers. sing. masc.

(10) **וַיִּתְחַבְּאוּ**, Methegh. 87. c.—**וַיִּתְחַבְּאוּ**, 1st pers. sing. Fut. Kal, from **חָבַא**, 244. b; for final Qamets, see 277. c. The ultimate retains the tone here, notwithstanding the Vav prefixed, 101. b. Note 2. a. The Vav in this case has a Qamets, because **חָ** rejects the Dagh. forte, 112; Methegh after **י**, 87. e.—**וַיִּתְחַבְּאוּ**, Dec. VIII.—**וַיִּתְחַבְּאוּ**, 469.—**וַיִּתְחַבְּאוּ**, **י**, as in **וַיִּתְחַבְּאוּ** above; **וַיִּתְחַבְּאוּ**, Fut. Niph. with Dagh. forte excluded from **חָ**, 111; the sense is *reflexive*, like **וַיִּתְחַבְּאוּ** Hithp. in v. 8 above, 182. b. 3, comp. 187. c. 1.

(11) **וַיִּתְחַבְּאוּ**, Praet. Hiph. of **חָבַא**, 252 seq.—**וַיִּתְחַבְּאוּ**, in pause, 144.—**וַיִּתְחַבְּאוּ**, **י**, is the interrogative, like the Latin *ne?*—**וַיִּתְחַבְּאוּ**, Piel. of **חָבַא**, with suffix, 286. 1.—**וַיִּתְחַבְּאוּ**, adv. here, compounded of **חָבַא**, *nothing, nothingness*, **י** prep., and **י** paragogic.—**וַיִּתְחַבְּאוּ**, *akhöl*, short O, 89, Inf. of **חָבַא**. Lit. *respecting the nothing of the eating of it*, i. e. respecting the not eating of it, the omitting to eat of it. **וַיִּתְחַבְּאוּ** is the Gen. after **וַיִּתְחַבְּאוּ**, which is constructed as a noun here, 520.—**וַיִּתְחַבְּאוּ**, in pause, 144.

(12) **וַיִּתְחַבְּאוּ**, for **וַיִּתְחַבְּאוּ**, 254. c. Note. The **י** is paragogic, 211. a. 2.—**וַיִּתְחַבְּאוּ**, prep. **עַמְדָּה** i. q. **עַם**, but it is employed only with the suffix **י**.—**וַיִּתְחַבְּאוּ**, *hi*, 165. f; it is emphatic here, 467.—**וַיִּתְחַבְּאוּ**, 75.—**וַיִּתְחַבְּאוּ**, **י**, see on v. 10; **וַיִּתְחַבְּאוּ** for **וַיִּתְחַבְּאוּ**, 241. a. 1.

(13) **וַיִּתְחַבְּאוּ**, for **וַיִּתְחַבְּאוּ**, 152. a. Note.—**וַיִּתְחַבְּאוּ**, 75.—**וַיִּתְחַבְּאוּ**, sec. pers. fem.—**וַיִּתְחַבְּאוּ**, Hiph. of **חָבַא**, with suff. **י**.

(14) **וַיִּתְחַבְּאוּ**, followed by Pesiq, 93. No. 20.—**וַיִּתְחַבְּאוּ**, Part. passive.—**וַיִּתְחַבְּאוּ**, **י** comparative.—**וַיִּתְחַבְּאוּ**, suff. state of **וַיִּתְחַבְּאוּ**, Dec. III.—**וַיִּתְחַבְּאוּ**, 244. a.—**וַיִּתְחַבְּאוּ**, const of **וַיִּתְחַבְּאוּ**.—**וַיִּתְחַבְּאוּ**, suff. state of **וַיִּתְחַבְּאוּ**.

(15) אִיבָה, for אִיבָה, 118; followed by Pesiq. 93. No. 20.—אָשִׁיחַ, Fut. Kal. of שִׁיחַ, 274. 2.—רִשְׁוּפֶךָ, Fut. Kal. of שִׁוּף, the Qamets under ר being dropped, 133; lit. *bruise, crush thee*, רָאשׁ *as to the head*, Acc. of manner, 428. *f.*—רָטַחְךָ, *strike, smite*, Tav Daghesh'd, 79. 3; with epenth. suffix, 309. *d*; Qamets dropped under Tav, 133.—עָקַב, *as to the heel*, 428. *f.* Dec. V.

‘But how can the tempter here be imagined to be an *evil spirit*? What is going upon his *belly*? Who are his *seed*? And how is the seed of the woman to *bruise his head*? Or he to *strike the heel* of her seed?’ Questions which have been repeatedly asked, with a seeming assurance that no satisfactory answer can be given, by those who believe that the writer means, in this narration, to describe the machinations of an evil spirit.

To these questions, we may answer, (1) That the figurative language respecting *the serpent*, is merely carried through in consistency with itself; (and this is in accordance with the demands made by the common rules of rhetoric, in respect to metaphorical language). (2) *The seed of the serpent*, or *the children of the devil*, was a common expression among the Jews, to designate those who were like him in the temper of their minds; John 8: 44. 1 John 3: 8, 10. Matt. 13: 38. Acts 13: 10. In this case, the enmity between those who resemble the tempter in character, and those who are of an opposite disposition, appears to be designated. But (3) If by *the seed of the woman* be here meant, ‘Him who was born of a woman, and made under the law’ (Gal. 4: 4), then does the whole passage acquire an emphatic meaning, which it is easy to understand. This is, ‘That there should be enmity between the prince of darkness with all who resemble him, and the Messiah; and perhaps, also, that the latter should oppose and crush the former, while all which the former could achieve, would amount only to what may be compared with the crushing of a serpent’s head on one part, and receiving a wound from it in the heel, on the other.—But as the New Testament writers have no where expressly given this interpretation to the passage in question, and we are not directly authorized to make such an

interpretation of it; I must, on the whole, acquiesce in the *general* idea, here designated by the particular imagery that is employed. I would deduce from the whole, the sentiment, that the serpent or evil spirit, instead of gaining a complete victory over our first parents, (as he designed to do), should experience disappointment, and be himself crushed as it were with mortal wounds, (see Rom. 16: 20); while he should inflict only less deadly or fatal ones, on those whom he maligns. The *manner* in which this was to be accomplished, does not seem to be definitely pointed out by the words in question.

As to the expressions, *going upon his belly*, and *eating dust*, what are these but a tropical manner of designating the humiliation of the tempter? A humiliation yet to be more generally and completely manifested, than it ever has hitherto been.

הִרְבֵּה, Inf. abs. *sui generis*, 287. 2. 514. *a.*—עָצְבוֹנָה, with fem. suff., Dec. III. *e*, and 352. 1.—הִרְבֵּה, Dec. I., as the Tseri is impure; for the idiom, see 569.—תִּלְרִי, 244. *a.*—אִשָּׁךְ, with fem. suff., אִשׁ, *vir*, *man*, *husband*.—תִּשְׁקֶתְךָ, rendered by the Lexicons, *desire*, *sexual passion* or *affection*; but how does this agree with the sequel? The Sept. (Alexandrine) renders it *ἀναστροφή*, *conversio*, viz. attitude of obedience, comp. Ps. 123: 2; and Aben Ezra explains it by מִשְׁמַעְתְּךָ, *thy obedience*; which accords well with the context, and may be easily derived from שָׁק, *to run about after any thing*, which is characteristic of a state of subjection. As to the meaning, *sexual desire*, how is this possible in Gen. 4: 7, where is it said of Abel, (or of sin), that ‘his (its) desire, תִּשְׁקֶתְךָ, should be unto Cain?’—רִמְשָׁל, 89.

(17) שְׁמַעְתָּ, tone on the penult, but accent (Zarqa) on the ultimate, because it is postpositive, 93. No. 13; also 95. *a.*—אִשְׁתָּךְ, with tone on the penult, which changes the Sheva that would regularly be under the ת (see in Dec. XIII. *c*) into a Seghol, 148. *a*, (without a penult tone the word would be read, אִשְׁתְּךָ); but the accent, Segholta, is on the ultimate, because it is postpositive, 93. No. 8. The student may see for himself, in the frequent instances of this nature, how uncertain a guide the accents would be,

in finding the real tone of many words; comp. 95.—*אָפּוּר צוֹיִרְיִךְ*, [in regard to] *which*, 428. 3, *I gave thee commandment*. Of the two accents (it is the same accent repeated) here, on the verb, the former marks the penult tone, 95. *b.*—*לְאַמֵּר*, 119. *c.* 1.—*מִמְּנוֹ*, see in No. XI. v. 3.—*אָרְוֶהָ*, fem. of *אָרַר*, 323, in Par. No. III.—*בְּעֶבְרִיךָ*, compound of *בְּ* prep., *עֶבֶר* prop. a noun, but used as a prep., 407. *a*; *יך* suff. with pause accent (Zaqeph Gadhol, 93. No. 7) on the penult, which turns the regular Sheva into Seghol, 148. *a.*—*תֹּאכֵל לֶחֶם*, Fut. Kal 2 pers. sing., with *יָנָה* epenth. suffix, 309. *d.* The composite Sheva (instead of Sheva simple) under the Kaph, is not a very usual thing; still it is nothing very uncommon, 51.—*רְמִי*, plur. const. of *רָמִים*.—*מִלֵּל*, *Milel*, 100. *j*, remark in small type.

(18) *קוֹץ*, *the thorn*, generic here.—*דָּרְדָּר*, Dec. I., *the thistle*, lit. *a luxuriant weed*, from *דָּרַר*, *to grow luxuriantly*; generic here, like *קוֹץ*.—*לָךְ* in pause, for *לְךָ* out of pause, 408. col. *ה*; *לָךְ* is the Dat. here ‘of the person or thing for which any thing is, or is done, etc.’—*וְאָכַלְתָּ*, with tone on the ultimate, because of the Vav prefixed, 101. *a.*—*עֵשֶׂב הַשָּׂדֶה*, *the herb of the field*, i. e. fruits and vegetables. No mention is here made of flesh; and from this, most critics have supposed that the writer means to intimate, that the eating of flesh was not yet allowed to man.

(19) *זַעַח*, from *זָעַח*, Dec. X., because the Tseri penult is immutable. In Talmudic Hebrew, it is written *זִיעָה*, which shews the true form of the word; whose root is *זוּעַ*.—*אָפְּיִךְ*, 95. *b.*—*תֹּאכֵל*, with penult tone, because the word precedes a tone-syllable, 101. *d.*—*שׁוֹבֵךְ*, Inf. with suff. 521.—*מִמְּנוֹ*, see in No. XI. v. 3.—*לְקַחְתָּ* in pause, Pual Praeter.—*תִּשׁוּב*, Fut. of verb *שׁוּב*.

The curse here pronounced on man, involves the idea, that henceforth the earth was to become much less fruitful than before, and also that it was to produce such shrubs and weeds, as would much retard his labour for sustenance, and render it more painful and difficult. ‘The sweat of his brow,’ by which his bread was to be procured, indicates strenuous labour and exertion.

So far as all these things were painful, and occasioned incon-

venience and disappointment, I consider them as much a part of the penalty, (מִוֶּתֶם מָוֶת, Gen. 2: 17), as 'the returning to dust,' which is mentioned in the last part of v. 14. Why these should so often be separated from each other, as they have been by many critics and divines, it is difficult to see. They stand connected so obviously, that I cannot persuade myself, that they do not make *one totality*. If so, then מָוֶת or מָוֶתֶת does not mean merely *the dissolution of our physical bodies*, but every kind of pain, sorrow, and inconvenience. That such may be the meaning of the word here, the common usage of the Old and New Testament clearly shews.

No. XIII. Gen. VI. 5—8.

(5) נִרְצָה, see in No. II. v. 4.—רָצָה, fem. of רָצָה, fem. Dec. X., first Qamets immutable, because it is a Daghesh'd long vowel, the root being רָצָע, masc. noun, רָצָה, fem. רָצָה instead of רָצָה, 32. and 58.—בָּאֲרָץ, for בָּאֲרָץ, 152. *a.* Note.—נִרְצָה with double accent, 95. *b.*—מִחֲשָׁבֹתָם, const. plur. of מִחֲשָׁבֹתָה, Dec. XI.—לְבוֹ, from לֵב.—רָקָה, only evil; רָקָה may be taken as a noun here, or as an adj. agreeing with נִרְצָה, the sense being the same in either case.—בְּלִי-יָוָם, lit. *every day*; but the Hebrews expressed the idea of *semper, per omne vitae tempus*, ὅλην τὴν ἡμέραν, by the use of this phrase. In English we may say, *continually, without intermission, always*.

(6) נִרְצָה, Niph. Fut., with accent retracted and final Tseri shortened, 101. *b.* and 129. *a.*—עָשָׂה, Pluperf. 503. *b.*—בָּאֲרָץ, as in v. 5.—נִרְצָה, Hith. Fut., the tone is not retracted here, because the penult syllable is not *simple*, 101. *b* in e. g. God is here spoken of in a manner altogether ἀνθρωποπαθῶς. But this is nothing strange; for the same thing may be said of very many expressions, in all parts of the Old Testament and of the New.

(7) נִרְצָה, Fut. Kal. 1 pers. sing. of מָחָה; נִרְצָה not נִרְצָה, because of the Guttural נ, comp. in 138.—בָּאֲרָץ, 95. *b.*—מִנְּה, 407. *f.*—מִן אָדָם, i. e. מִן אָדָם, 406, *from man*, viz. 'beginning from man or with man, I will destroy עַד-בְּהֵמָה, unto beast, unto reptile,' etc, i. e. destruction shall extend from man unto beast,

etc.—**וְהַשְׁמִימִם**, in pause.—**נִחַמְתִּי**, Piel, with Dagh. Hhireq under the נ, 232. *b*.—**עָשִׂיתָם**, with Yodh omitted after the ת, 211. *b*, and 63.

No. XIV. Gen. VI. 13—22.

(13) **קָץ**, Dec. VII., const. state.—**לְפָנַי**, suff. of **פָּנִים**, used as a prep. here. Meaning: 'I have determined that all flesh shall come to an end, be destroyed.'—**וְהָאָרֶץ** and **הָהֶמָּס** both in the Acc. governed by **מְלֹאָהּ**, 511, also 509. in e. g.—**מִפְּנֵיהֶם**, *by them*, the original sense of **פָּנַי** being lost, and the compound word becoming a mere preposition.—**הִקְזִיר**, with Dagh. forte omitted in the first נ, 73. Note 3, from **הִקְזָה**; it takes a verbal suffix, 410. Note, comp. 313.—**וּמִשְׁחִיתָם**, Part. Hiph. with suff. **ם**, used as a Fut. in *-rus*, 529.—**אֹתָהּ**, *on or in*; so this prep. clearly means in 1 K. 9: 25. Ps. 67: 2 (comp. Ps. 31: 17), 1 Sam. 7: 16. 'On or in a place, where something is done or happens,' is a sense which Gesenius assigns to it in his Lexicon. If, however, **אָרֶץ** be taken here for *what it contains*, viz. animals, vegetation, etc., then there will be no need of this peculiar sense of **אֹתָהּ**, but **וּמִשְׁחִיתָהּ** may be understood before it, and we may translate, *I will destroy them, [and I will destroy] the earth*. So the Seventy, Onkelos, Aben Ezra, and others; but the Syriac Version has **ܐܬܐܪܝܬܐ**, *on the earth*.

(14) **עֲשֵׂהָ**, Imp. Kal.—**חִבְתָּהּ**, const. of Dec. X., with penult vowel immutable, as it involves an implied Quiescent; which appears in the Chaldee form, **חִיבוּתָא**, and also in the Arabic.—**עֲצֵי**, const. plur. of **עֵץ**.—**גִּפְרִי**, a *ἄναξ λεγόμενον*, prob. (from its similarity to **כֶּפֶר**, *pitch, tar*, and from the nature of the case here), *turpentine-tree, pitch-tree*; perhaps a species of the fir, or of the cedar.—**קְנִיִּים**, *nidos, small cells, habitacula divisa*, like the nestling places for doves, in which each of the animals was to be included. It is the Acc. of manner here, 428. 2.—**וְכִפְרָתָהּ**, Fut. sense. 209.—**אֹתָהּ**, 408. **אֵת** Acc.—**מִחוּץ**, *ב*, with Daghesh'd Hhireq, 58.—**בְּכֶפֶר**, for **בְּהֶכֶפֶר**, 152. *a*. Note.

(15) **וְהָיָה—אֹתָהּ**, *and this [is] what thou shalt make it*, i. e. and thus shalt thou make it.—**שְׁלֹשׁ**, const. state, 457. *a*.—**מֵאוֹתָהּ**, 461.

—אָמָה, sing. 461.—אַרְךָ, before it יִהְיֶה shall be, is implied, 554.

—תַּמְשִׁים אָמָה, 459.—רִתְבָּה, suff. of רָחֵב.—שְׁלֹשִׁים אָמָה, 459.

—קִימָהּ. suff. state of קִימָה, Dec. X.

(16) צֹהַר, *light, opening for the light, window*; probably a generic noun here. Some translate it *covering*; but without the support of the *usus loquendi*.—בִּתְבָּה, for גְּלֵתִיבָה.—אֶל-אָמָה, *to, even to, unto, a cubit*; i. e. a cubit in dimension shalt thou make it. But the expression is very obscure, and this may not be the meaning. If it is not, however, I am ignorant of it.—תִּכְצֹנֶה, Piel. Fut. 2d pers., from כָּצָה, with epenth. suffix, 309. *d*; the suff. is fem., which indicates, of course, that צֹהַר, to which it relates, is of the fem. or comm. gender, 321.—מִלְמַעְלָה, Dagh. omitted in ל, 73. Note 3; lit. *in respect to height, or on, in, the upper part*, viz. of the ark; for the word is susceptible of either sense. Which was the one designed by the writer, it would be difficult indeed now to determine. Schultens and Rosenmueller suppose, that צֹהַר means the *deck* or *covering* of

the ark (like the Arabic ^{5c}ظفر *dorsum*), and that direction is here given to elevate this deck one cubit in the middle part, in order that it might easily throw off the water which would fall upon it. But how this can be drawn from the expressions in our text, I am not aware.—וּפְתָחַהּ, *and a door*; which renders more probable the exegesis given to צֹהַר above.—צָדָה, from צָד, Dec. VIII. *c*. All the forms of it with increase at the end, take short Hhireq under the Tsadhe, instead of the Pattahh in the ground-form; see 376. 2.—תַּשִּׁים, Fut. Kal from שָׂים, 274. 2.—תַּחְתָּיִם, for תַּחְתָּיִים, 63; Dec. VIII., comp. 325. e. g. 2; lit. *lower*, i. e. the lower tier of apartments.—שְׁנָיִם, form the same as in תַּחְתָּיִם, lit. *second*, i. e. the second or middle tier of apartments.—שְׁנֵשִׁים, Dec. I. from שָׁשִׁי, but not, like the others, doubling its last letter in the plural; comp. 325. e. g. 2.—תַּשְׁעָה, suff. 309. *c*; see also 313.

(17) וְהָיָה, 152. *c*. 1; for the expression of the pronoun here, see 527. *a*.—וְהָיָה, see on v. 13 above.—מִבְּיָא, Hiph. Part. in Par. XX.—לְשִׁיחָהּ, Inf. Piel, 522.—אֲשֶׁר-בּוֹ, *in which*, 478. *a*.—וַיִּגְרַע, in pause, with regular medial ו; see in 271. *b*.

(18) *וַיִּקְרָא*, for *וַיִּקְרָא*, see 65; Fut. sense, 209, being connected to preceding verbs or participles with a Fut. sense.—*אֶתְּ*, in pause, 408. *אֶת* Acc.—*וַיִּבְרָא*, Par. XX., Fut. sense, 209.

(19) *הָ* article, having Qamets here before *הָ*, contrary to the usual custom, see 152. *a. 3.*—*תִּבְרָא*, *cause to go in, introduce.*—*לְהַחְיֶה*, for *לְהַחְיֶה*, 63, Inf. Hiph. of *חָיָה*, lit. *for the preserving of life.*—*וַיְהִי*, Methegh, 87. *d.*

(20) *מִמְּהֵרָה* prep.; *הָ* art. 152. *a. 2.*—*לְמִיָּהֳרֹה* suff. 336. *b.*—*אֶל־הָ*, prep. *אֶל* in the form of a noun plural, 407. *b, i. e.* with a suffix attached to it, such as nouns plural receive, viz. *אֶל־הָ*.—*לְהַחְיֶה*, see in v. 19, written *plenè* here.

(21) *קָה*, Imp. of *לָקַח*.—*לְאָכְלָהּ*, Methegh, 87. *e*; lit. *which should be eaten*, 504. *i.*—*וַיִּבְרָא*, Fut. sense, 209.—*וַיְהִי*, the same.—*לְהָיֶה*, 408. *הָ*.—*לְאָכְלָהּ*, Dat. after *וַיְהִי* to become, which is the usual construction.

(22) *וַיַּעַשׂ*, apoc. Fut. Kal, 283. *γ.*—*כֵּן עָשָׂה*, *so did he*, a repetition of the preceding assertion, which increases the intensity of it, (comp. 438. *d*); it being as much as to say, 'Noah did exactly according to all which God had commanded him.'

No. XV. Gen. VII. 7—24.

(7) *מִמֶּנִּי*, *from, from before*, compounded of *מִן* and *מִי*.

(8) *מִן*, *of, out of*, a partitive prep. signifying *a part* or *portion* of.—*וַיִּבְרָא*, art. 414. 1.—*וַיִּבְרָא* with verbal suff. *וַיִּבְרָא*, which suff., with the preceding *וַיִּבְרָא* 478, makes the relative *which*, while *וַיִּבְרָא* makes the negative verb, *is not*.—*וַיִּבְרָא*, with Soph Pasuq after it, 93. No. 1; wrongly here, as the sentence plainly is not completed; comp. 96.

(10) *לְשִׁבְעָה*, const. state of *שִׁבְעָה*, 457. *a*; lit. *after a heptade of days.*—*וַיְהִי*, *that*; *מִי*, const. of *מִי*.

(11) *בְּשָׁנָה שֵׁשׁ מֵאוֹת*, lit. *in the year of six hundred*, 461; *שָׁנָה*, const. of *שָׁנָה*, Dec. XI.—*שָׁנָה*, i. e. *שָׁנָה*, 559.—*לְהַחְיֶה*, *הָ*, as sign of the Gen., 421. *b*; i. e. the years which had respect to the life of Noah, which were computed by Noah's age, comp. 421. Note.—*בְּחֹדֶשׁ*, for *בְּחֹדֶשׁ*.—*וַיְהִי*, i. e. in November; for before the Israelites left Egypt, they began their year with October,

called Tisri.—בִּשְׁבָּעָה-עָשָׂר, see in Par. XXVIII., B. No. 17; also see 458.—בְּהָרָשׁ, for בְּהָרָשׁ; used as a Gen. here, see on בְּהָרָשׁ in v. 11. above.—בַּיּוֹם הַהוּא, *on the very same day*, בַּיּוֹם for בְּהַיּוֹם.—מַעֲיִנוֹת, const. fem. form, plur. of מַעֲיֵן, Dec. II. The plur. is as those of Dec. XI.; see 327. 2.—אֲרָבָה, plur. of Dec. X.—נִשְׁתַּחֲוִי, 146.

(12) אֲרָבָעִים, 459.

(13) עָצָם, *self-same*, lit. *bone, substance, body*; applied to *things*, not to persons, 475. 2. d.—שְׁלֹשָׁה, const. state, 457. a.

(14) כָּל-כָּנָף, lit. *of every wing*, or, *every winged creature*, in apposition with צִפּוֹר.—אֶל-הַתְּבָאָה, *into the ark*.

(15) שָׁנִים שְׁנִיִּים, 438. b.—אֲשֶׁר-בּוֹ, 478. a.

(16) בְּעָדוֹ, בְּעַד prep., *behind, after*, 506.

(17) וַתֵּרָם, for וַתֵּשְׂאוּ, 73. Note 3, Fut. Kal of תָּשָׂא.—וַתֵּרָם, vāt-tā-rōm, 208. Note 2, Fut. Kal of רָם.—מִצֵּל, 407. f.

(18) וַתִּבְלָה, 208. Note 2, Fut. fem. from בָּלָה.

(19) מְאֹד מְאֹד, 456. a.—וַיִּכְסּוּ, Pual Fut. of כָּסָה; ו without Dagh. after it, 208, in e. g.—הַהָרִים, instead of הָהָרִים, 142. a.—אֲשֶׁר מְלֵא מֵתָה כָּל-הָאֲרָצָה, i. e. *over all the earth*.

That the writer here means to express the idea of *universality*, is clear. The evidences of this fact are now multiplying, in consequence of the progress of geological science. A multitude of phenomena are found to exist, which can be accounted for in no way, so probably and so easily, as by the supposition of a deluge, such as is here declared to have existed.

The student, who is desirous of pursuing the very interesting subject here introduced, may find notices of tradition among heathen nations respecting the flood, in Josephus, Antiqq. I. Cap. 4. edit. Colon.; Eusebius, Praep. Evangelica. IX. 12; Ovidii Metamorph. I. 270 seq. Grotius, de Veritate I. § 16 not. Stillingfleet, Origg. Sac. III. 14. § 8; also in Faber's Horae Mosaicæ, and Bryant's Mythology. Those who wish to see the subject geologically treated, are referred to Buckland's Reliquiae Diluvianæ, and the works there cited.

(20) תָּחַשׁ תִּשְׁרָה אֶמְהָה, 460.—מִלְמַעְלָה, with tone on the penult, (the same in No. 14. v. 16); the הָ therefore is *local*, 100.

י, and the ground form is מַעַל, an apoc. form of מַעֲלָה, see in v. 19.

(21) וַיִּגְדַּע, Vav regular, 271. *b*.—בָּעֵיף for בָּהֶעֱיָף, for בָּהֶבְהַמָּה, בָּהֶחַיָּה, בָּהֶחַיָּה, 152. *a*. Note. For the use of the article here, see 412. *b*; and so for the words which follow.

(22) בְּאַפֵּי . . . אֲשֶׁר, *in whose nostrils*, 478.—נִשְׁמַח רִיחַ חַיִּים, lit. *the breath of the spirit of life*, i. e. life by animated breathing.—מִכָּל, מִן, (מִן), *belonging to, consisting of*, viz. all belonging to the animals living upon dry land.—בָּהֶחַיָּה (for בָּהֶחַיָּה), Dec. XI. The Qamets under ח is immutable, as the form is a substitute for חַיָּה, 58. For Seghol under ב, see 142. *a*.—נָחוּ, with final Tseri, from נָח, 270. *a*. 1. Par. XIII.

(23) נִימַח, (as the form is) belongs to apoc. Fut. Niph., for נִימַח, from נָחַח; נִימַח because of the Guttural ח, 113, instead of נִימַח the regular apoc. form independently of the Guttural, 285. 3.—אֶת-כָּל-הַיָּקוֹם, Nom. case, 427. Note 2. For the omission of Dag. after the art. הַ, in הַיָּקוֹם, see 152. *a*. 5.—The better text of the above phrase, reads נִימַח, without Dag. forte in מ, apoc. Fut. Kal; and adopting this, יִהְיֶה, or הַיָּבֹוֶל will be the Nom. implied, and אֶת-כָּל-הַיָּקוֹם will be in the Acc. governed by נִימַח. This is the preferable method of explaining the phrase.

מִאָּדָם עַד-בְּהֵמָה, lit. *from man to beast*, i. e. including both man and beast; and so of the rest which follow.—נִימַחוּ, Fut. Niph.—נִשְׁאָר, penult tone, Fut. Niph. 101. *b*.—בִּתְהֵא, for בִּתְהֵא, Beth with Dag. lene, 79. 3.

(24) מִצָּח, const. of מִצָּח, Dec. XI., 461.

The objection made against the possibility of a deluge which would cover the highest mountains, and be universal, is, that 'there is not sufficient provision in the constitution of the atmosphere, or of the world, for such an occurrence; as such a quantity of water could in no way be generated.' The answer is, that though natural causes may not account for such an occurrence, the God who *made* the world, could deluge it with the waters of

the ocean. Accordingly, in v. 11 above, it is said, that 'the fountains of the *תְּהוֹמוֹת*, *the great deep, the ocean*, were opened [*וַיִּפְתְּחוּ*],' as well as 'the windows of heaven;' i. e. the ocean overflowed, while the rain descended in vast quantities. That the occurrence, after all, was of a miraculous nature, I should not wish to deny. And considering it in this point of view, it is easy to see, that the cause can never be shewn to be inadequate to produce the effect. We may believe the truth of the narration, on the authority of Moses, and because the globe now exhibits striking proofs that an event like the one in question has happened. Who will shew us valid reasons for disbelieving the whole account, or for explaining it as a mere *μύθος*?

No. XVI. Gen. VIII. 1—20.

(1) *וַיַּעֲבֹר*, apoc. Fut. Hiphil.—*רוּחַ*, *wind*, the literal and primary sense of the word.—*וַיָּשָׁבוּ*, Fut. Kal of *שָׁבַח*.

(2) *מִצִּיֹּנוֹת*, No. XV. v. 11.

(3) *וַיָּשָׁבוּ*, Fut. Kal of *שָׁבַח*; for *שָׁ*, see 41.—*מֵעַל*, *from on, from off*, 407, *f*.—*הַלֹּךְ וְשׁוֹב*, Inf. abs., 514. *c*; *continually receding*, viz. into the *תְּהוֹמוֹת*.—*וַיִּחַסְרוּ*, 225.—*מִקְצָה*, Dag. omitted in *ק*, 73. Note 3; *קָצָה* const. of *קָצָה*, Dec. IX.—*מִמָּוֶה*, in No. XV. v. 24.

(4) *וַיִּתְּנָה*, 3 fem. apoc. Fut. of *נָתַן*, 270. 3. *Fut. apoc.*—*בְּהַרְשָׁ*, for *בְּהַרְשָׁ*, *יוֹם*, 458.—*לְהַרְשָׁ*, Gen. 421. *b*.—*הָרִיר*, const. plur. of *הָרָה*, used in the same sense as the sing. number, 437. 3.—*אַרְרָט*, *Ararat*, which still bears the same name.

'The tradition that the ark of Noah lodged here, when the waters of the flood subsided, is confirmed,' (says Rosenmueller in his *Alterth.* I. 257), 'by the most weighty testimony of antiquity, and is one of the oldest which has reached us.' The Persians in the neighborhood call it *Kuhi Nuach*, *mountain of Noah*. It is one of the loftiest mountains in all the eastern world, rising from a plain in Armenia, not far from Erivan its capital, and elevating its summit above the region of snow to that of eternal ice, which glitters fearfully under the burning sun of summer. The magnitude of the peak is constantly increasing, in consequence of the

continual accession of ice. No one has ever ascended it; and its steepness, with the ice upon its summit, renders ascent impossible.

The fact that the ark of Noah rested here, favours the conclusion which was made above, that the original location of man was in the region of Armenia.

(5) הַלֵּיךְ וְהַסִּיר, Inf. abs., 514. c.—בַּעֲשִׂירִי, *on the tenth*, viz. month.—אָחֵר, 551. Note.—נִרְאָה, Niph. of רָאָה.

(6) מִקֵּץ, *after the close*.—חֲלוֹן, probably the same as צֹהַר in No. XIV. v. 16.—עָשָׂה, Pluperf. 503. b.—נִצְאָה וְשָׁבָה, *and it went forth, going and returning*, 514 c, i. e. it continued to go out and return, until etc.—רִבְשָׁה, fem. Inf. of רָבַשׁ, 247. b.

(8) אֶת-הַיּוֹנָה, use of אֶת with the Acc. and article, 427. Note 1. For the article הַ, in this case, see 412. Note 2.—מִנְאוֹ, lit. *from with*, 407. f.—לְרִאיוֹתַי, 522.—הֵן קָבוֹ, interrog.; קָבוֹ, Praet. Kal. of קָבַל.

(9) מִמְצָאָה, 3 pers. fem., for Methegh, see 66 in e. g., also 87. c.—מְנוּחָה, Dec. III.—וְתִשָּׁב, *vāt-tā-shōbh*, short O, apoc. Fut. fem. of שָׁב, with tone retracted and final syllable shortened, 208. Note 2.—בִּיקְדָּהּ, Fut. of קָדַח, with Vav conversive, and with suff. הָ, 309. c. For the form יִקְדַּח, see in 312. 5.

(10) נִרְחַל, apoc. Fut. Hiph. of רָחַל, with tone retracted, and final vowel shortened, 208. Note 2.—שָׁבַעַת, 457. a.—אֶתְרִים, irreg. plur. of אֶתֶר, which has a Pattahh Daghesh'd, 58, and therefore immutable. The plur. אֶתְרִים must therefore derive its form from אֶתֶר.—וַיִּסָּף, apoc. Fut. Hiph. of סָפַח, with tone retracted and vowel shortened, 208. Note 2.—וַיִּסָּף שֵׁנָה, lit. *and he added to send*, i. e. he sent again, 533.

(11) בָּעֵת, *at the season*, so בֵּי before a noun indicating time often signifies.—עֲזָה, const. of עָזָה, Dec IX.—טָרֵף, *fresh, recent, verdant*.—קָבוֹ, see on v. 8.

(12) וַיִּגְדַּל, peculiar Fut. Niph. of גָּדַל, 247. e. 1. וַיִּסָּף שָׁבָה, 533.

(13) אֶתְרִים (for אֶתְרִים, 107. 2), fem. agreeing with שֵׁנָה implied. The whole phrase is thus, *In the first [year] and the six hundredth year*.—שֵׁשׁ-מֵאוֹת, 461, viz. of the life of Noah; comp. Gen. 7:

11.—ראשון (for ראשון 118), *on the first*, i. e. month.—בְּאַחַד, *on the first*, i. e. day, 551. Note.—וַיָּסֶר, Fut. apoc. Hiph. of סָר; for Pattahh under ס, see 270. c. 3, *Fut. apoc.* with Guttural.—אֶחָד-מִבְּכֵיהֶם, אֶחָד without the article expressed, seemingly contrary to 427. Note 1. *a*; but not in reality so, for the article is here implied, see 413. 2.—וַיִּרְאֶה, see on Gen. 1: 3.—פָּגַי, const. plur. used for singular, because it has no sing. form.

(14) בְּשִׁבְעָה וָעֶשְׂרִים, 460.

(16) אָצָא, Imp. of יָצָא, 244.

(17) הִרְמֵשׁ for בְּעוֹף; and so of the nouns that follow.—הִרְמֵשׁ, *הִ* as a pronoun, 412. Note 1.—הִיָּצָא, Imp. Hiph. of יָצָא, 247. *g*. 2. The reference (*) is to a Masoretic reading at the bottom of the page, viz. הִרְמֵשׁ, i. e. הִיָּצָא, instead of the usual הִיָּצָא.—וַיִּשְׁרָצוּ, made Fut. by וַי after an Imperative, 209, and then this Fut. has the sense of an Imperative, 201. Note; so also, וַיִּפְרוּ, וַיִּרְבוּ, which follow.

(19) מְשֻׁפָּחוֹתֵיהֶם, suff. plur. of מְשֻׁפָּחָה, Dec. XI. *g*.

(20) וַיִּבֶן, apoc. Fut. of בָּנָה, 283. *γ*.—מְזֻבָּה, Dec. VII. *d*.—וַיִּנְעַל, 283. *γ*. *g*.—עוֹלֹת (65 עוֹלֹת) plur. of עוֹלָה.—בְּמִזְבְּחָהּ, for בְּהַמִּזְבֵּחַ.

That the whole narration respecting the deluge has been regarded, and is still considered, by many critics, as a story which is partly *μῦθος* and partly fact, need scarcely be said, after the details which have been exhibited above, respecting opinions relative to the creation of the world, and the original condition of man. That a partial inundation, probably an extensive one, over some one of the widely extended plains of the East, very anciently took place, is generally conceded. The extent which our author assigns to it, is regarded as a fictitious supplement to the story made by tradition, or as resulting from the mistaken views of the writer himself. That difficulties can be easily suggested, relative to an occurrence of this nature, no one will deny; but that the event was impossible, or even improbable, (considering the evidence of it afforded by the present condition of our globe), cannot in any way be made out.

As to all the questions which can be raised, relative to the form of the ark, the possibility of immuring in it all the various kinds of animals which water would destroy, and of supporting them there for so long a time; it is plain that they must be matters of speculation merely. In regard to the beasts going into the ark, it is evident, that the whole occurrence is regarded by our author as a miraculous one; and admitting the truth of this, there is an adequate reason or cause for all the occurrences which took place. The vast quantities of relics, belonging to animals of the *tropical* regions, which are now found in high northern latitudes, shew that some mighty engine of destruction, like that of the deluge, must have sometime been in operation; and the removal to so great a distance, of animals that are indigenous to the southern climate, shews that the agent must have been a water-flood. We may, therefore, believe the account of Moses; at least we may do it, until something more probable, and better authenticated, shall be substituted for it. And this is not an event which is likely to happen.

No. XVII. Gen. XI. 1—9.

(1) שִׁפְּהָ, lit. *lip*, but here signifying *language*; as in Is. 19: 18. 33: 19. Zeph. 3: 9. Ps. 81: 6.—אֲחָה, (instead of אֶחָד); the pause accent changes the Pattahh under ה into Qamets, 144, and then this occasions the preceding Pattahh to become Seghol, 142. a.—אֲחָהִים, plur. of אָחָד (אֶחָד), and used as plur. merely for the sake of agreement with a plur. noun which it qualifies.

The sentiment here plainly is, that all the earth (or all the land) spoke one and the same language. The repetition of the idea, by adding אֲחָהִים אֶחָדִים, is designed to express as much as to say, 'exactly the same language,' 438. d, and Note. Vitringa and others construe שִׁפְּהָ אֶחָדָה, as meaning 'unity of purpose or design;' but Perizonius, in his *Origines Babylonicae*, Cap. IX., has sufficiently refuted all such interpretations.

(2) בָּנִינִסָּם, Inf. of נָסַע, with suff. ׁם, see in Par. XXII.; *when they removed*, 521. a.—מִן־הָמָזָרִים, either *eastward*, or *from the east*. The word may mean either; and there is nothing in the

context, which will certainly determine. Ararat in Armenia, where the ark lodged, lies *north* of the country of Babylon; but as the original settlers of the eastern countries were wandering shepherds (Nomades), it is impossible to say which way the great body of them had travelled, before they came to the plains of Shinar.—בִּקְעָה, Dec. XII., properly a *valley, intervalle*; but also, a *low plain*, as in Syriac and Arabic.—וַיִּשְׁבּוּ, with accent on the penult, 101. *d*, from יָשַׁב.

(3) אִישׁ אֶל-רֵעֵהוּ, lit. *man to his companions*, i. e. each to the other, or, to one another; רֵעֵהוּ, plur. suff. of רֵעַ, for רֵעִיהוּ, 336. Note 4. 1. The Tseri of the ground-form is immutable.—הָהָה, Imp. parag. of הָהָה, with accent (Yethibh) on the penult, but tone on the ultimate, 100. *h*, the accent being praepositive. The Imp. without parag. הָהָה is הָהָה. It is used as a kind of interjection here, like *age, agedum*.—נִבְנְוּהָ, 1 pers. plur. Fut. Kal of בָּנָה, with הָ paragogic, 205.—לְבָנִים, fem. gender, with a fem. singular, לְבָנָה, 322. The two words together must be rendered, *Let us make brick*; a literal translation in Latin would be, *Laterificemus lateres*.—נִשְׂרָפָה, Fut. parag. as above.—לְשָׂרָפָה, Dec. X., the Tseri being impure, lit. *to a brand*, or *with a burning*, i. e. 'Let us burn them thoroughly.'—לְאָבֶן*, the asterisk refers to a note at the bottom, קָמֶץ בּוֹ, i. e. *Qamets with Zaqeph*, marking the effect of this accent in prolonging the Seghol in the word אָבֶן, 144, comp. 149.—וְהָהָה, where the first accent, Munahh, stands in the place of a Methegh, 87. Note 3. The *bitumen*, which is designated by this word, is common in all the plain of the Euphrates, and floats on the surface of standing water, in small ponds, marshes, etc. It makes a mortar, which in time becomes harder than the brick itself, and seems to be imperishable.—לְהִחָמֵר, for לְהִחָמֵר.

(4) נִבְנְוּהָ, 1 plur. Fut. Kal.—לְנֹ, Dagh. in Lamedh, 75. *a*—בֶּשֶׁתִּים, Beth Raphe, 80. Meaning: 'Whose top shall be exceedingly elevated.'—נִבְנְוּהָ-לְנֹ, the like forms as in נִבְנְוּהָ-לְנֹ.—נִפְּוּ, 1 pers. plur. Fut. Kal of פָּוַץ, *lest we scatter ourselves*, or *be scattered*, 181. Note 2.

(5) וַיִּבְרָד, from וָבֵר, 208 Note 2.—לְרִאֲתָהּ, 63.—פָּנֵהוּ, with

tone on the ultimate as a verb; but בָּנוּ would be a prep. and a pronoun, signifying *with us*. In such cases, the accents not unfrequently answer a good purpose.

(6) הִלְחֵם, בָּל with suff. ׁם.—הִלְחֵם, ׁם suff. pronoun; הִלְחֵל, Inf. Hiph. of הִלְחֵל; regularly it would be הִלְחֵל, but the final Tseri is shortened on account of the tone being thrown forward upon the suffix, 129. *a*, while the ה retains Pattahh, contrary to analogy, which would make the form to be הִלְחֵם; see 133. *a*. As to the Daghesth in ל, see 258.—וְזָה הִלְחֵם לַעֲשִׂיתָם, *and this is their commencing to operate, or, the commencing of their operation.*—לֹא, יִפְצֹר מֵהֶם, *there shall not be cut off from them, i. e. one shall not hinder*, 500. Note 2.—כָּל אֲשֶׁר *all which*. Both phrases together mean: ‘They will not be restrained as to all which, etc.’—וְזָמַר, from זָמַר, 266.

(7) גִּרְדָּה, parag. Fut. 1 pers. plur. of גִּרַּד. For the use of the *plural number*, see on Gen. 1: 26 above.—נִבְּלָה, the like form from בָּלַל, 266.—שָׂפָה, plainly meaning, *language*.—רִיעָהוּ, see on v. 3. above.

(8) נִפְצָה, apoc. Fut. Hiph. of פָּצָה, with retracted tone.—לִבְנָה, 63.

(9) בִּבְלָה, for tone, see 141. Note 2. The word is probably a contraction, from בִּבְלָל, *confusion*, or *to confound*.—הִפְרִצָם, Hiph. Praet. of פָּרַץ, with suff. ׁם; for the dropping of Tseri under the ה, see 133. *a*.

It has been a very general opinion in times past, that the origin of diverse languages among men is to be found in this occurrence. But facts seem strongly to militate against this, as a principal cause. From the earliest times, down to the present hour, hither Asia has almost all spoken a language which is radically the same. Wherever Abraham travelled, he understood the language of the people with whom he met. We may then with great probability suppose, that the *confusion* here mentioned was but temporary in its effects, continuing only until the purpose for which it was designed had been accomplished, viz. the scattering abroad, so as to people different countries, those who intended to

cluster in one great city. It was thus, that Providence made provision for the peopling of extensive regions; and the design of counteracting this, appears to have been the criminality of the men who purposed to build Babel. Their pride and ambition also, in endeavouring to acquire fame (כבוד), were offensive in the sight of heaven. Still, as the punishment in this case is comparatively light, their sin does not seem to be treated as of a very heinous character.

That the diversity of languages, among the whole race of man, can not be charged upon the building of Babel as its *direct* cause, would hardly seem to require proof. Still, as the occurrences on this occasion, gave rise to the separation of men from each other; and this eventually became the indirect occasion of great diversity in language; it is not without *some* reason, that this diversity is attributed to the building of Babel. The diversity of language, as it now exists, is one of the most difficult problems for the philosopher or the divine to solve. No satisfactory theory, in all respects developing an adequate and probable cause, has yet, so far as I know, been proposed by any writer, who has speculated on the subject of language.

The gift or faculty of speech, may be regarded as natural to man; as much a part of his nature as intelligence and reason. The power of forming sounds, is, from its very nature, almost boundless in extent and variety. Hence the very different sounds which are adopted as the medium of communication between men. Accident, climate, even the physical power of enunciation, with the passions and affections, all have an influence on the sounds, which are employed as signs of ideas or of feelings. Of course, the modification of these is subject, as experience shews, to perpetual change. Let a colony go out from a savage tribe, and remain entirely separate for several centuries, and the language of each will be scarcely intelligible to the other. Still, even examples like these do not account for such radical differences as exist, for example, between the Chinese and the Shemitish languages; or between the latter and the Scythian or Tartar

tongues. A part of this great problem, therefore, still remains without any satisfactory solution.

No. XVIII. Gen. XII. 1—4.

(1) הָיָה, Imp. of הָיָה, reg. הָיָה, but before Maqqeph, הָיָה, 89.—הָיָה-הָיָה, lit. *go for thyself*, i. e. *go*; for the form of expression, see 545. The idiom is frequent in the Shemitish languages. In a similar manner, we say in English, 'Away with yourself.'—אֶרֶץ-הָיָה, *thy country*.—מִמּוֹלֵדְתְּךָ, *from thy native place*, put elliptically for אֶרֶץ מוֹלֵדְתְּךָ, *thy native land*.—אֶל-הָאָרֶץ, *to the land*.—אֶרֶץ-הָיָה, epenth. suffix, 309. *d*; אֶרֶץ-הָיָה, Fut. Hiph. of הָיָה, which loses its final syllable and vowel, when it takes a suffix, 313.

(2) וְהָיָה, Methegh, 87. *b*; for vowels, 226.—הָיָה, 507. *b*.—וְהָיָה-הָיָה, 129. *a*.—וְהָיָה-הָיָה, with parag. הָיָה, 205.—וְהָיָה, 148. *a*.—וְהָיָה, Imp. in form, Fut. Kal in sense, *thou shalt be*; for Methegh, 87. *d*; for the use of the Imp. as Future, 505. *b*. 2.

(3) מְבַרְכֶיךָ, lit. *thy blessers*, Part. Piel, suff. plural.—מְבַרְכֶיךָ, *him who curseth thee*, i. e. every one, or any one, who curseth thee, the sing. being used generically; Part. Piel of בָּרַךְ; as to tone and penult vowel, 129. *a*.—אֶרֶץ, Fut. Kal of אָרַץ.—וְנִבְרַכְתָּ, Niph. Praet., 209.

(4) חָמֵשׁ, Piel, 214. 1.—חָמֵשׁ etc., lit. *the son of 5 years and of 70 years*; the usual method in which the Hebrew describes the age of any person.—בְּצֵאתוֹ, Inf. fem. of יָצָא, with suffix, יָצָאָה, for יָצָאָה, 119. *c*. 3, also 521.—מִחָרָן, *from Haran*, a town in Mesopotamia.

There is a chronological difficulty respecting the departure of Abraham from Haran, to which it may be proper to advert. In Gen. 12: 26, it is said that Terah begat Abraham, at the age of 70; in Gen. 12: 4, that Abraham left Haran, at the age of 75; which added together make the age of Terah then to be 145. But in Gen. 12: 32, Terah is said to have lived 205 years; yet Stephen, Acts 7: 4, says, that 'Terah was dead when Abraham left Haran.' As the Hebrew text now stands, this emigration of Abraham happened 60 years before the death of Terah.

221. The Samaritan Codex, however, reads 145, in Gen. 12: 32, which exactly agrees with the account of Stephen, and also of Philo Judaeus, who says, *τελευτήσαντος δὲ αὐτοῦ τοῦ πατρὸς ἐκέϊσε . . . μετανίσταται*, i. e. Abraham left Haran, when his father was dead; De Migrat. Abram. p. 463.

The difficulty can be solved, only by supposing that the Samaritan Codex has preserved the correct reading, (which seems to be confirmed by the authority of Stephen and of Philo), and that there is an error in the Hebrew of Gen. 12: 32; or, that Stephen merely adopts the mode of reckoning, in regard to the departure of Abraham from Haran, which was customary among the Jews of that day. See Kuinoel on Acts 7: 4. The effort of Jarchi and others to solve the difficulty, by alleging that Gen. 12: 32 refers only to the *moral* death of Terah, because he was an idolater, hardly deserves a serious notice. Was he not *morally dead*, as an *idolater*, long before the departure of Abraham?

In regard to the nature of the promise here made to Abraham, it is only general. In v. 2, there is an assurance of a numerous offspring, 'I will make of thee a great nation;' of much prosperity, 'I will bless thee;' and of great renown among the nations, 'I will make thy name great, and thou shalt be a blessing,' i. e. a subject of praise or of blessing. In v. 3 is an assurance, that the friends of the posterity of Abraham shall be regarded with approbation, and their enemies with dislike, 'I will bless them who bless thee, and curse him who curseth thee.' There is a further and general assurance, that in Abraham, (including of course his descendants), all nations should be blessed. I understand this as a prophetic intimation, in very general terms, respecting the Messiah, "who was the son of David, the son of Abraham." In what respect have the descendants of Abraham been a blessing to all nations, or can they be, unless in the one which this interpretation supposes? Comp. the sentiment of Paul, in Gal. 3: 14—18. Whether Abraham understood the nature or extent of this promise, when it was first made, may be questioned. But it cannot be shewn that he *did not*; and perhaps not fully, that he *did*. Yet the fact, that he left his native country, in consequence of

this call from heaven, shews that he had a strong expectation of future blessings of some kind or other.

No. XIX. Gen. XV. 1—6.

(1) אַחֲרָה, accent Pesiq, preceded by Munahh, 93. No. 20.—*הַדְּבָרִים*, *matters, affairs, transactions*.—אַחֲרֵי, 469.—מִגֶּן, Dec. VIII. *h*, with impure Qamets.—לֶךְ, in pause 408. לְ, 403. *d*.

(2) אֲדֹנָי, 437. 2.—בֵּית־חֵתָן, 75. *a*; חֵתָן, 89.—וְאֲנֹכִי, *for, since*.—הוּלֵךְ, 527. *a*.—מָשַׁק, a *ἀπαξ λεγόμενον*, prob. it means *possession*, and is derived from the obsolete מָשַׁק = *ἰσμε*, to *possess*. *Son of possession* means, *possessor*, 444. *d*; and here, *possessor of my house*, in other words, *my heir*.—הִנֵּה, *is this*, 469.—דֶּרֶמְשֶׁק = דְּרַמְשֶׁק, 1 Chron. 18: 5, 6; see 107. 1. *c*. The peculiar word דְּרַמְשֶׁק, in the first clause, appears evidently to have been selected, in order to make a paronomasia with דְּרַמְשֶׁק in the latter clause. This last word here means, *a Damascener, one belonging to Damascus*.

(3) נִהְיָה, with הַ parag., 254. *c*. Note.—יִרְשׁ, Fut. in *-rus*, 529.

(4) יִרְשֶׁה, 244. *b*; for Qamets, 130. *a*.—אֲשֶׁר, *he who*.—מֵעֵד, suff. plur. of מַעֲדִים, with Tseri impure.—יִרְשֶׁה, 148. *a*.

(5) הַחֹצֶה, with art. and הַ local.—הֶבֶט, Imp. Hiph. of נָבַט, 89.—הַשְׂמִימָה, with הַ local, tone on penult, 100. *i*.—תֹּכֵל, Hoph. of רָכַל, 186.—וְרָעָה, 148. *a*.

(6) וְהָאָמֶן, for הָאָמֶן, 63.—בֵּיתָהּ, see Part II. No. 10.—וְהַשְׂבָּה, suff. 309. *c*.—לִי, 75. *a*.

For a commentary on this passage, see Rom. IV. throughout. In the second promise here made to Abraham, only a *numerous offspring* is included. But was this mere natural offspring; or were they 'children of faith,' who were promised?—See the opinion of Paul on this subject, Rom. 4: 11 seq.; particularly Gal. 3: 7: 9, 14—18, 29. Rom. 9: 6—8. Gal. 4: 28, 29. Whether

Abraham had a clear apprehension of the *spiritual* meaning of the promise in question, must have depended on his state of knowledge, and on his state of mind at the time when the promise was made; and with neither of these are we definitely acquainted. That he, however, either in regard to the promise made here, or on some other occasion, was inspired with a certain expectation of a future Messiah, appears from John 8: 56, comp. Luke 10: 24. In regard to **וַיִּרְאֵהוּ**, in v. 5, see Gal. 3: 16.

No. XX. Gen. XVII. 1—8.

(1) **וְהָיָה שְׁמִי**, see in No. XVIII. v. 4, and 459.—**וְהָיָה שְׁמִי**, 457.—**וַיִּרְאֵהוּ**, apoc. Fut. Niph. of **רָאָה**, full form **וַיִּרְאֵהוּ**, 58, and 285. 3; lit. *showed himself*, 182. *b.* 3.—**שְׂדֵי**, *Almighty*; perhaps *pluralis majestaticus*, 325. *b. b.*, and 437 2.—**וְהָיָה שְׁמִי**, in other places **וְהָיָה** with **וְהָיָה** is used after the verb **וְהָיָה**, when employed in the same sense as here; comp. Gen. 5: 22. 1 Sam. 25: 15. Ps. 35: 14. It also has **וְהָיָה**, in the same sense, Deut. 8: 19. 11: 28. 13: 4. 1 K. 14: 8. et al. All these mean, 'To live on friendly terms with God; as it were to converse familiarly with him; *Deum ceu ducem sectari*; to act agreeably to his precepts.' So the sequel explains it; **וְהָיָה שְׁמִי**, *esto integer, be upright*, comp. Gen. 6: 9, **וְהָיָה שְׁמִי** denotes freedom from blemish, from any charge of moral corruption or wickedness. For Imp. **וְהָיָה**, see 87. *d.* as to the Methegh; and for **וְ**, see 152. *c.* 6.

(2) **וְהָיָה שְׁמִי**, Vav simply conjunction, the Fut. form here retaining the Fut. sense; **וְהָיָה שְׁמִי**, Fut. 1 pers. of **וְהָיָה**, with parag. **וְהָיָה**, 205.—**וְהָיָה שְׁמִי**, 148. *a.*—**וְהָיָה שְׁמִי**, 456. *a.*

(3) **וְהָיָה שְׁמִי**, from **וְהָיָה שְׁמִי**.

(4) **וְהָיָה שְׁמִי**, as to me, Nom. abs. 415.—**וְהָיָה שְׁמִי**, 209, and 503. *c.* Note 2.—**וְהָיָה שְׁמִי**, 507. *b.*—**וְהָיָה שְׁמִי**, comp. Gal. 3: 7—9, 14—18, 29. 4: 29. Rom. 9: 6—8. Rom. IV.

(5) **וְהָיָה שְׁמִי**, 500. *a.*—**וְהָיָה שְׁמִי**, *pater* and **וְהָיָה שְׁמִי**, *excelsus*, i.e. exalted father, 317.—**וְהָיָה שְׁמִי**, either compounded of **וְהָיָה שְׁמִי**, *father*, **וְהָיָה שְׁמִי**, *exalted* (omitting the last letter), and **וְהָיָה שְׁמִי**, *multitude* (omitting the ending

וְיָ), and so meaning, *exalted father of a multitude*; or else of אָב, and רָהֵם, of the same meaning as the Arabic ^{5 / ,} *رهام* *great multitude*. The first method of composition agrees best with the explanation subjoined by the writer.

(6) וְיָהֲפִירָתִי, 209. Hiph. of פָּרַה.—לְגוֹיִם, 507. *b*.

(7) וְיִהְיֶה קִמְתִּי, 65.—וְיִבְרַךְ, 148. *a*.—וְיִרְעֶךָ, comp. Gal. 3: 16.—לְדוֹרָתָם, 65.—לְהַיּוֹת, 87. *d* and 152. *c*. 6.—לְאַלְהֵי־ם, 507. *b*.

(8) וְנִתְחַיֶּה, 209.—מִגִּירָה, suff. of מָגוּר, Dec. III., 63 and 41.—אָרְץ כְּנָעַן, in apposition with the preceding אָרְץ.—וְהָיִיתִי, 209.—לְאַלְהֵי־ם, 507. *b*.

In regard to the promises here made, it is evident that they are of a temporal as well as of a spiritual nature. That they comprehend *spiritual* blessings, may be seen by consulting the passages referred to in the remarks subjoined to No. XIX. v. 6. That *temporal* blessings are also included, must be acknowledged by every one who attentively considers v. 8 above. The greatest difficulty arises from Gal. 3: 16. The word זָרַע, in v. 7 above, seems to mean, 'the whole posterity of Abraham.' That this, however, is the *necessary* meaning of it, cannot be shewn. Certainly Paul did not consider it so, when he wrote Rom. 9: 6—8. No line of distinction is drawn in the promises to Abraham, between spiritual and temporal blessings. We are left to gather this, from the nature of the case, and from the reasonings of Paul. There is nothing at all incongruous in the supposition, that blessings of both kinds were promised. Nay, it is, of course, what one would naturally expect; and it is what is found in many other parts of the Scriptures. And that Abraham himself apprehended the import of these promises to be *spiritual* in part, seems plain from the assurance of the Saviour, in John 8: 56. Comp. also, Heb. 11: 8—10, 13—16.

No. XXI. Gen. XXII. 1—19.

(1) וַיְהִי, Methegh 87. g.—הַדְּבָרִים, see on No. XIX. v. 1.—הַאֲלֹהִים, the use of the article in this way, before this noun, is not common, but still it is allowed by the laws of the language, 411.—נִסָּה, *tried, put to trial. To tempt*, in the sense of *soliciting to sin*, cannot be predicated of God; see James 1: 13, 14.—הַנִּגְי, 410. Note.

(2) בֶּן־, Dec. VII. irreg.—בֶּן, const. בֶּן, suff. בֶּן.—וַיְהִי־הָהָרָה, suff. of Dec. III.—הָהָרָה, see on No. XVIII. v. 1.—הַמֶּלֶךְ, *Moriah*, the hill at Jerusalem, on which the temple was afterwards built.—וַיְהִי־הָהָרָה, Hiph. Imp. of עָלָה, with suff., 313.—הָהָרָה, 63.—אֲהָרָה, const. form, which shews that the true ground-form is אֲהָרָה = אֲהָרָה, 58, but it is written אֲהָרָה by the rule in 142. a.—וַיְהִי־הָהָרָה, 142. a.—אֲהָרָה, 241. a. 1.

(3) וַיִּשָּׁבֶט, 206. Note 1.—בִּבְקָר, for בִּבְהֶמְקָר, 152. a. 1, and Note.—וַיִּשָּׁבֶט, for the first Methegh, see 87. e; for the second, 87. a.—וַיִּשָּׁבֶט, Dagh. omitted, 208 in e. g; final Pattahh 236.—וַיִּשָּׁבֶט, const. plur. of שָׁבַט, Dec. VII.—וַיִּשָּׁבֶט, *vāy-yā-qūm*, short O, 270. 3. Fut. apoc. and 208. Note 2.—וַיִּשָּׁבֶט, 208. Note 2.—אֲמָרָה, *had named to him; or, had commanded him*. The latter sense is the predominant one in the Arabic; in Hebrew, it is principally limited to the later books.—וַיִּשָּׁבֶט, the student will note the repetition of the article before the name of God.

(4) וַיִּשָּׂא, *then lifted up*, וַיִּשָּׂא, *then*.—וַיִּשָּׂא, see on Gen. 1: 4.—וַיִּשָּׂא, 63.

(5) וַיִּשָּׂא, Imp. of וַיִּשָּׂא.—וַיִּשָּׂא, 545.—וַיִּשָּׂא, 244. a.—וַיִּשָּׂא, *lit. unto there, i. e. thither, yonder*.—וַיִּשָּׂא, Fut. Hith. 1st plur. of וַיִּשָּׂא, 187. b. 1.—וַיִּשָּׂא, 205.

(6) וַיִּשָּׂא, apoc. Fut. Kal of וַיִּשָּׂא, 274. 2.—וַיִּשָּׂא, see v. 2 above.—וַיִּשָּׂא, in form as a noun of Dec. VI. with suff. plur., for וַיִּשָּׂא, as it is sometimes written; used adverbially, 403. b; *lit. the union of them, or they together*; comp. 428. 2.

(7) וַיִּשָּׂא, Par. XXIV. No. II.—וַיִּשָּׂא, with epenth. suffix, 410. Note.—וַיִּשָּׂא, Dec. IX., const. וַיִּשָּׂא.

(8) הָרָאָה-לּוֹ, 75. *a*; for Methegh, 87. *h. comp. l.*

הָאֵלֵהֶם, Acc. 428. *a.*—אָמַר, in v. 4 above.—וְהָאֵלֵהֶם, again with the article.—וַיִּבֶן, 283. *γ.*—וַיִּשֶׁם, see in v. 6 above.—מִמַּעַל, 407. *f.*—לְעֵצִים, for לְהֵעֲצִים.

(10) הִשְׁחִיט, 522.

(11) מִלְאֵךְ, const. of Dec. II.

(12) אֶל-תַּעֲשֶׂה, 101. *c.* and in e.g. לֹה.—וַיֵּרָא, const. of וַיֵּרָא, Part. form of וַיֵּרָא, 202. Note 1, and 531.—וַיֵּלֶא, for.

(13) וַיִּרְא, see on Gen. 1: 4.—אָחֵר, Dec. VI.—אָחֵר, *behind*, adv. here.—נִצָּחֻם, Niph. Part.—סִבֵּךְ, Dec. I., Qamets being impure.—בְּקֶרְבָּיו, suff. dual of קֶרֶן.—בְּהֵיחָת, *in the room of*, ὑπέρο.

(14) נָא, 87. *m.*—וְאָשֶׁר for אֲשֶׁר, *propterea, on this account, therefore*, comp. 559.—וַיֵּאמֶר, *it is said*, 500. *a.*—הַיּוֹם, *now, at present, still*.—וַיֵּרָא, Fut. Niph. Meaning: 'It is said, even to the present time, *In the mount of the Lord shall it be provided.*' That is, when straits and dangers occur, men are wont to say, 'In the mount of the Lord it shall be provided;' i.e. God will take care or provide, as he did with respect to Abraham, in ancient days, when about to slay his son in the mount of the Lord.

(15) שֵׁנִית, *a second time*, used adverbially.

(16) נֵאָמַר, const. form of Part. נִאֲמַר, from נָאֵם, 41 and 531; Lit. *that which is spoken of Jehovah*, i.e. declaration of Jehovah, or, Jehovah saith.—וַיֵּאמֶר, *because that*.

(17) בְּרֶךְ אַבְרָהָם, 514. *a.*—בְּרֶכְתָּהוּ אַבְרָהָם, *ib.*—שֵׁפֶת, *lip, shore*.—וַיֵּרָשׁ, 244. *b.* Note 1.

(18) וַיִּהְיֶה בְּרָכוֹ, 187. *c.* 3.—גִּיּוֹרִי, *plenè*, from גִּיּוֹר.—עָקֵב, as a prep. 407. *a.*—בְּקִלְיֵי, 507, *a.*

(19) וַיָּשֶׁב, from שׁוּב.—וַיִּקְמוּ, 41.—בָּאֵר, Dec. VI. *z.*—וַיָּשֶׁב, from שָׁב.

Compare with this account of Abraham, what is said of him in respect to the transaction here described, in Rom. 4: 16—22. Heb. 11: 17—19. James 2: 20—23. It is, indeed, a most signal example of the strength of Abraham's faith; one which is seldom equalled, I believe, under the Christian dispensation. In respect to the views of Eichhorn and others, who maintain that Abraham

dreamed of his obligation to offer up his son, and superstitiously proceeded to the performance of this supposed duty; it is sufficient to ask, What is there in the character of Abraham, which will justify taking such a liberty with it, as to maintain that he was not raised above the superstitions of the merest savages; or who can shew, that he understood nothing of the nature of dreams? And then, whence the approbation of God, of Christ, and of the holy apostles, bestowed on a horrible act of mere superstition? For horrible it was, if superstition only dictated it. This is a *nodus*, to solve which, something more than witty conjectures and brilliant declamation is needed.

No. XXII. Gen. XXXV. 9—15.

(9) גִּירָא, see on No. XX. v. 1.—עִיר, *again, a second time*; for the first appearance, see Gen. 28: 12 seq.—בְּבֹאֲוֹ, Inf. with prep. בְּ, and suff. וֹ.

(10) עִיר, *still, any longer*.—יַעֲקֹב, i. e. *supplanter*. But Moses himself, and other writers of the Old Testament, every where make frequent use of the appellation *Jacob*, after this. What then can be the meaning of the declaration before us? The Jewish commentators are not agreed on this point. Aben Ezra and others say, 'Jacob was not any longer to be the exclusive name; *Israel* also was to be employed.' But Jarchi, (nearer to the true meaning, as it seems to me), 'You shall no more be called Jacob in the original sense of that word (*supplanter*), but *Israel*, which is a name of nobler import.'—יִשְׂרָאֵל, from יָרָה *to contend or struggle with*, and אֱלֹהִים *God*. For the explanation of the name, see Gen. 32: 24 seq. Another explanation is equally consistent with etymology, viz. from יָרָה, in its second sense, *to reign, to be a prince*, and אֱלֹהִים *God*. The latter seems to be adopted, in Gen. 32: 28. The whole, as repeated here, appears to be a confirmation of what is said in Gen. 32: 28 etc.—שְׁנֵי, 148. a.

(11) שְׁנֵי, see on Gen. 17: 1.—יָרָה, Imp., *be fruitful*, i. e. *thou shalt be fruitful*, etc. 505.—גִּוִּי וְקַהֲלֵל גִּוִּיִּם, *a nation, yea, an assemblage of nations*, i. e. the twelve tribes, each of which might, in

the language of the day, be called גִּוִּי. — מִמֶּדֶּי, suff. יָדִי for יָדְךָ, 309. *d*, and 407. Note.

(12) אֶתְנַנְנָה, suff. נָה, 309. *d*; Fut. of נָתַן. — אֶתְרִירֶיךָ, 407. *b*. — וַיַּעֲלֵה, 283. *γ*. — מִמַּעַלְיוֹ, lit. *from above*, i. e. God, or the symbol of the divine presence, ascended above him, or rose upwards towards heaven. — אֶשְׁרֵי, i. e. בְּאֶשְׁרֵי, 559, *in which*. — דָּפַר, 214. 1.

(14) וַיַּצֵּב, Fut. Hiph. of נָצַב, 206. Note 1. — אֶשְׁרֵי as above. — מִצָּבָה, const. state, as Dec. XI. *f*. — אָבֵן, 144. — וַיַּסֵּךְ, Fut. Hiph. of נָסַךְ, 206. Note 1. — וַיַּצֵּק, 251.

(15) שָׁם . . . אֶשְׁרֵי, *where*, 478. *b*. — בֵּית־אֵל, *house of God*, for Methegh, 87. *m*.

No. XXIII. Ex. II. 1—15.

(2) וַתֵּדַר, 283. *γ*. — וַתֵּלֶךְ, 244. *a*. 247. *c*. — וַתֵּרָא, 283. *γ*. *b*, from רָאָה. — הָיוּא, 469. — שָׁכְנָה יְרֵחִים, 457.

(3) הִצָּפִינוּ, Inf. Hiph., with Dagh. *acuting* in צ, 77. *c*. It has a penult tone, although the accent (Segholta) is on the ultimate, 95. *a*. — וַתִּקָּח, *procured, obtained, or caused to be fetched*. — תִּבְרָה, const. of Dec. I., the Tseri being immutable, *an ark, a little boat or hollow vessel*. — וַתִּתְּמָרָה, with fem. pron. suffix. — בִּתְּמָר, *for בִּתְּמָרָה*, 144, Dec. XIII. fem. — וַתִּשָּׂם, 274. 2. — הִיאָר, 152. *a*. 5.

(4) וַתִּתְּצֵב, Fut. Hithp., form *sui generis*, for וַתִּתְּצֵב, the Tseri under the first ת stands instead of the mixed syllable תָּה; the second ת assumes the pointing of the Yodh which follows (comp. 118), and the Yodh then drops out, 118. Note 3. For Pattahh in the final syllable, see 218. 1; lit. *stationed herself, placed herself*, 187. *c*. 1. — אָחֹזֶה, from אָחֹז, *anomalous*, as Dec. III. in regard to the penult vowel. — לִיָּעָה, an unusual fem. Inf. form, *for מַהֲיָעָה*, 75. *a*.

(5) וַתֵּרֶר, from יָרַר. — לִיָּחֹץ, 522. — הִיאָר, as in v. 3. — הִלְכָה, *for הוֹלְכָה*, 63. — אֶמְתָּה, *a maiden of hers*, Dec. X. — וַתִּקָּחָהּ, *ut*, viz. the ark, 312. 5.

(6) בָּבָה, Part. בּוֹבָה. — מִיָּלְדֵי, *belonging to the children, one of the children*, from יָלַד.

(7) *הַאֵלֶּה*, interrog. 152. *d.* 3.—*וְקָרָאתִי*, 209, accent on the penult, 101. *a.* 2.—*זֶה*, fem. *Dativus commodi*, as the grammarians say.—*מִיִּנְקָתָהּ*, Part, fem. Hiph., from *נָקָה*, 248, and Note, *one that suckles, gives suck, a nurse*.—*הַעֲבִירָתָהּ*, 319. *b.*—*הִינֵקָה*, Hiph. Fut. of *נָקָה*, 63 and 250.—*זֶה*, Dat. *commodi*.

(8) *זֶה*, 148. *a.*, out of pause *זֶה*, fem. of Imp. *הָיָה*, from *הָיָה*.

(9) *הִיִּנְקָתִי*, fem. of Imp. Hiph., from *נָקָה*, which in this case is treated as *פִּי* Class II., 248 seq., *cause to go, conduct away*.—*הַיִּנְקָתָהּ*, Imp. fem. with the suff. *הָיָה*, the fem. ending of the verb (*יָ*) falling away in order to receive the suffix; comp. 313.—*זֶה*, Dat. *commodi*.—*שָׁכַחְתָּ*, with suff. fem.—*וְהִינְקָתָהּ*, *הִינֵק* comes from *נִינֵק* = *נָקָה*; the Qamets under *ה* being dropped on account of the suffix, 133.

(10) *וְהַיִּנְקָתָהּ*, 133.—*זֶה*, 507. *b.*—*מֹשֶׁה*, *Moses*, if of Hebrew etymology, means *extracter, deliverer*, which seems to characterize Pharaoh's daughter, rather than the child. The giving of names in this way, was very common in the East. If the word is from the Egyptian *Mo water*, and *Ousche to save*, then it means, *one saved from the water*. The former etymology agrees best with the context; the latter with the persons who are actors.—*וְהִיאֲמָרָהּ*, *for she said*.—*מְשִׁיחָהּ*, i. e. *מְשִׁיחָהּ*, 211. *b* and 63; for the dropping of Qamets under *מ*, see 133; for suff. *הָיָה*, 309. *a.*, comp. 307. *a.*!

(11) *וְהִיאֲמָרָהּ*, for *וְהִיאֲמָרָהּ*, 142. *a.* from *אָחָה*, irreg. plur. *אָחָה*, with *Pattahh* impure. Two forms are mixed throughout, in this word; the one with Qamets pure, as *אָחָה*, the other a Daghesht'd form, as *אָחָהּ*, *אָחָהּ*, (but also *אָחָהּ*, *אָחָהּ*).—*וְהִיאֲמָרָהּ*, Dec. XII., from *אָחָהּ*; for *ב*, see 506, also 507. *a.*—*מִצְרִי*, 316. *c.* Note. 1.—*מִצְרִי*, Part. Hiph. of *נָקָה*, Par. XIX. Hiph.—*עֲבָרִי*, see *עֲבָרִי* above.—*מִצְרִי*, *מִצְרִי*, (*מִצְרִי*), *of, belonging to, one of*.

(12) *וְהִיאֲמָרָהּ*, 283. *γ.*—*אֵין*, as a const. state of *אֵין*, *nothing of, none of, no*.—*וְהִיאֲמָרָהּ*, apoc. Fut. Hiph. of *נָקָה*, see in Par. XIX.—*בְּחֹלֶל*, for *בְּחֹלֶל*.

(13) *עֲבָרִים*, 325. *e. g.* 2.—*נָצִים*, Part. Niph. of *נָצָה*, for meaning, see 182. *b.* 6.—*לְמִלָּה* (*Milel*); before Gutturals, *לְמִלָּה*.

(*Milra*) is the more usual form; both have the same meaning.—
—חָבֵה, Fut. Hiph. of נָכָה.—נָעַד, 148. *b*.

(14) עָמִיד, Praeter Kal of שָׁי, with suffix.—בְּאִישׁ, 507. *b*.—
שָׂר, *prince*, lit. *for a man, a prince*, i. e. a princely man, or simply, a prince.—הָיָה לְךָ גִּידִי, *that thou wilt kill me*; הָ interrog.; לְ before the Inf.; הָרַגְנִי, Inf. with suff., 306, the *verbal* suff. here denoting the *object* of the verb, i. e. the killing of *me*. By mistake this form is omitted in the Inf. forms of Par. XXII.—אָמַרְתָּ, *dost thou say?* In English, the force of the interrog. הָ falls on these words; in Hebrew it is prefixed to the whole phrase.—הַדָּבָר, *the matter, the affair*, viz. of killing the Egyptian.—מִדְּרַךְ, a country in Arabia Petraea, lying south-east of Palestine.

The student will find it useful to read the account of Moses in Josephus, where he will see what Jewish tradition has handed down concerning him; or at least, what the fancy of the writer himself has added.

No. XXIV. Ex. III. 1—6.

(1) אֶת-צִאֵן, Acc., 527 and 531; צִאֵן for צִאֵן, 118.—הָחֵלֵב, Dec. VII.—אֲחֵר, *the hinder part*, i. e. the remote part.—הַמִּדְבָּר, *of the pasture-ground, of the uncultivated country, desert*, which is the pasture-ground of the Nomades of Arabia; Acc. 428. *a*.—הָרֶבֶה, with הָ local, 100. *i*. Horeb is a peak of the Sinai ridge; some say it is east, and some west, of the proper Sinai. The two mountains are not far distant.—נִגְרָא, *shewed himself*, 182. *b*. 3.

(2) בְּלֹאךְ יְהוָה, Jehovah as manifesting himself to Moses, Jehovah as exhibited by symbol; see Ex. 4: 11. 3: 4, 6, 15, 16. 4: 5, and comp. with Acts 7: 30—32.—הַסִּבָּה, *bush, thorn-bush*.—אֲבֵל, for מֵאֲבֵל, 215. 2.

(3) אֶבְרָה, 41 and 205.

(5) שָׁל, Imp. of נָשַׁל.—אֲדַמַת-קָרֶשׁ, 440. *a*.—הוּא, 469.

(6) נִבְסָתָר, *Milra*, 101. *b*. in e. g.—מִהַבִּיט, 507. *c*; הַבִּיט, Inf. Hiph. of נָבַט.—אֶל, *upon, to, towards*.

No. XXV. Ex. VI. 1—11.

(1) וַיִּזְכֹּר וַיִּזְכֹּר, the one with tone retracted, the other not, 101. *b. e. g.* The verb זָכַר designates the idea, that some communication was made; the verb זָכַר has reference to the words of that communication, and is followed by a recital of them. So often, elsewhere.

Whether words audible to the *outward* ear, were addressed to Moses on this occasion, and often at other times, is not an important inquiry; neither can we answer it with any absolute certainty. Jehovah can speak as well to the soul, as to the outward ear; and there is no need of an *audible* sound, in order that he may cause the soul to listen. On the other hand, he can speak *audibly* too; for he certainly is not limited in his method of communication. That he did speak so, at mount Sinai, seems to be signified in Ex. XIX., compared with Heb. 12: 19. But that this was usually the method of communication, when he *spoke* to Moses and other prophets, is by no means certain. It is altogether unnecessary to suppose it. Communications made directly to the soul by him, without the use of the common external means which men employ in their communications with each other, are surely as real, and as authoritative, as any that could be made in a different way.

(2) וַיִּזְכֹּר, Niph. of זָכַר, 182. *b. 3.*—בְּאֵל שַׁדַּי, i. e. by the name of God Almighty, בְּשֵׁם אֵל שַׁדַּי, as the next words that follow shew; lit. in *El Shaddai*, i. e. as an almighty God. See in Gen. 17: 1. 28: 3. 35: 11. 43: 14. 48: 3. 49: 25.*

(4) וַיִּזְכֹּר, i. e. וּבְשֵׁמִי, and by my name, ב being implied from the preceding בְּאֵל, as there שֵׁם was impliedly taken from this place; comp. 562, for the principle there stated applies, for substance, to prose as well as poetry, in a great variety of ways.—

* There is a mistake in the numerals of the two verses above; 1 should be 2, and 2 should be 3. But to avoid mistake in my notes, I have preserved the numbering of the text.

לֹא נִדְעָתִי, *I did not make myself known*, 182. *b.* 3, Niphal of יָדַעַתִּי. But in what sense can this be said? That the name *Jehovah* was often employed in communications to the patriarchs, is plain; see, for one example only, Gen. 15: 1, 2, 4, 6, 7, 8, 18. The meaning then must be, that as performing what the name *Jehovah* signifies, he had not revealed himself to the fathers of the Jewish nation. As God *omnipotent*, he had declared and shewn himself; e. g. by causing the birth of Isaac, of Joseph, and Benjamin, and by signal deliverances afforded to the patriarchs. But as a God of *constancy and immutability*, (which the name יְהוָה implies, for it is *ὁ ὢν, ὁ ἦν, καὶ ὁ ἐρχόμενος*), in fulfilling his promises respecting the land of Canaan, he had not hitherto shewn himself to the patriarchs, inasmuch as the possession of the promised land had been long deferred. The assertion therefore in v. 1 (2), אֲנִי, יְהוָה, implies, that now he was about to exhibit himself, as fulfilling all his promises made in former times.—הִקְמַתִּי, 63.—בְּרִיתִי, see in Gen. 17: 1 seq. 26: 2 seq. 35: 9 seq.—לָקַחְתָּ, prep. 152. *b.* 2; קָח is peculiar, for first we have קָחָה, Inf. of קָחַן, 252. *b.* and 254. *c.* Note; then, קָחָה for קָחָה, 107. 2.—בְּגָזָן, 144.—מְגִרֵיהֶם, plur. suff. of מְגִיר, 437. 3.—אֲשֶׁר . . . בָּהֶם, 478. *a.* (5) אֲנִי, 467.—אֲתָם . . . אֲשֶׁר, *whom*, 478. *a.* מַעֲבָדִים, Part. Hiph., *enslaved, caused to perform the work of slaves*.

(6) סִבֵּלָה, Dec. XII., *the burdensome task*.—נִדְעָתִי, Hiph. of נָדַעַתִּי, *from their state of slavery*.—נִטְוָה, Part. pass. fem. of נָטָה; see in Par. XXI. גָּדָה.—וּבְשָׁפָטִים, *from שָׁפָט, and with [great] judgments*, i. e. distinguished chastisement or evil to be inflicted on the Egyptians.

(8) נִשְׁאַתִּי אֶת־יָדִי, lit. *I have lifted up my hand*, i. e. I have sworn; *ανθοροποπαθῶς*, for men, when they swear, lift up the hand toward heaven; comp. Deut. 32: 40. Dan. 12: 7. Rev. 10: 5, 6.—לָקַחְתָּ, see v. 4 above.—אֲנִי יְהוָה, i. e. I will surely perform my promises, I will shew myself immutable.

(10) מְקַצֵּר רֵוָה, *on account of their impatience of mind*, lit. *shortness of mind*; so, in English, 'he is short,' for 'he is impatient,' or 'fretted.'

(11) וַיִּשְׁלַח, for וַיִּשְׁלַח, 115. The Vav here is not a Vav

conversive; for then it would be pointed *וַיִּשְׁלַח*, 208. e. g; lit. *And he shall send away, or, that he may send away.*

No. XXVI. Ex. XII. 18—33.

(18) *בְּרֵאשִׁי הַחֹדֶשׁ הַרְּאִשׁוֹן*, i. e. *בְּחֹדֶשׁ הַרְּאִשׁוֹן*, in the first month, comp. 551; *הַחֹדֶשׁ* is here implied from the sequel, comp. 562.—*בְּעֶרְבֹהּ* for *בְּהֶעֱרַב*.—*מִצֹּת*, 63, Dec. X.—*עֲשָׂרִים*, after it *יּוֹם* is implied, 459 and 551. Note.

(19) *שֶׁבֶעָה*, 457. a.—*שָׂאֵר*, *leaven*, with which bread is raised or fermented. *בְּבִתְיָהֶם*, *bēbhöt-tē-khēm*, irreg. plur. of *בֵּית*, coming (as it would seem) from *בֵּיתָה* or *בֵּיתָה*. For the Methegh, see 66. Note.—*מִמֶּנֶּזֶת*, Dec. XIII., *that which is leavened, leavened bread*. *וְנִכְרְתָהּ*, 209.—*מִנְעֻדָּהּ*, const. of *עֲדָה*, Dec. XI.—*וּבְאֶזְרָהּ*, *בְּגֵר* and *וּבְאֶזְרָהּ*, *עֲדָה*, Dec. XI.—*וּבְאֶזְרָהּ*, *וּבְאֶזְרָהּ*, lit. *in the stranger, and in the native of the land*, i. e. both the stranger and the native.

(20) *לֹא . . . כֵּן*, *no, none*.—*תֹּאכְלוּ*, 146.

(21) *מִשְׁכּוֹ*, *lay hold upon, seize*; for Methegh, 87. h; for כ *Raphe*, 81. 1.—*קָחֵהּ*, Imp. of *לָקַח*.—*הַפֶּסַח*, *the Paschal lamb*.

(22) *אֲגַדָּהּ*, *a bundle, bunch*.—*בַּסֵּף*, *in the basin*; for this controverted word, and for the sense here given, comp. Zech. 12: 2. Jer. 52: 19. 1 K. 7: 50.—*וְהִנָּחֵם אֹלֶיךָ*, *and ye shall put on*, 506.—*מִן הַדָּם*, *of the blood, some of the blood*.

(23) *וְלֹא יִתֵּן*, 209.—*וּפִסָּהּ*, *ib.*—*וְלֹא יִתֵּן*, *and he will not permit*.

(24) *לָהּ*, *Dat. commodi*.

(26) *לָכֶם*, 421. a.

(27) *הוּא*, 469.—*אֲשֶׁר*, *because*.—*בְּנִגְפֹה*, see Inf. in Par. XXII. *וְיִקָּח*, Fut. Kal of *קָחַר*, 261.—*וְיִשְׁתַּחֲוּוּ*, Fut. Hithpalel from *שָׁחָה* or *שָׁחָה*, 292, also 187. b. 1.

(28) *בְּנִגְפֹה*, exactness or sedulousness of action, is denoted by this repetition.

(29) *הַבֵּית הַבְּיֹר*, from *בֵּיתָה*.—*הַשְּׁבִי*, *the captive, or the prisoner*.—*בְּבֵית הַבְּיֹר*, lit. *in the house of the pit, or in the place of the pit*, viz. in the deepest part of the dungeon, which was a low cellar or pit. Meaning of the whole: 'From the highest to the lowest,

without distinction.'—The sequel shews, that this was extended to the tame animals also.

(30) מַת, Part. Par. XIII., comp. 202. Note 1.

(31) צָאָה, Dagħ. conj. in Tsadhe, 75. a. The asterisk here points to a note at the bottom, which is, *Tsadhe with Dagħesh*; thus marking the unusual appearance of it after a Shureq, as here; see in 75. e. g.—מִתּוֹךְ, from מִתְּוֹךְ.—גַּם . . . גַּם, both . . . and also.—כְּדִבְרֶיכֶם, Inf. Piel with suffix, 521.

(32) נִלְכְּהוּ in pause, נִלְכְּהוּ out of pause, 146.

(33) מִצְרַיִם, Fut. Kal 3 fem., agreeing with מִצְרַיִם *Egypt*, which is fem. and takes a sing. verb, 485 or 487. The name of the country is here used instead of the inhabitants, i. e. a metonymy here occurs, by which the place is put for what is contained in it.

No. XXVII. Ex. XX. 1—17.

(1) וַיִּנְבֵּר, *spake*, but whether audibly to the *outward* ear, or only to the *inward* one, is not here said. The noise of the thunder and of the trumpet, on this occasion, was plainly audible to all with the outward ear; see Ex. 19: 16, 19. 20: 18. But from Heb. 12: 19, it appears that *audible* words were spoken, i. e. proclaimed with a sound loud like that of a trumpet. The probability then is, that the ten commandments were thus audibly and awfully proclaimed, in the hearing of all Israel.

(2) מִמְּבֵית עֲבָדִים, lit. *from the place of servants or slaves*, i. e. from a state of slavish bondage. This verse contains a prefatory declaration, setting forth the character and claims of him, who gives the commandments which follow. The commandments properly begin with v. 3.

(3) אֱלֹהִים אֲחֵרִים, which may be rendered, *any other God*, as a *pluralis excellentiae*, 437. 2; or it may be rendered in the plural, as designating the many gods of the heathen. The first method of construing it, makes the command most significant; for then it forbids any other *god or gods*.—עַל-פָּנַי, either *before me*, or *besides me*. The former is followed by the Vulgate, *coram me*, by

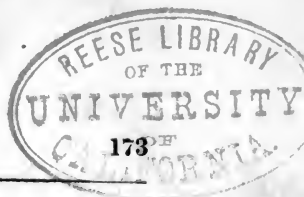
Rosenm., and others; the latter by the Sept., *πλην ἐμοῦ*, and by many critics. The *usus loquendi* will support either; e.g. *לַפְנֵי*, *coram*, Ex. 27: 21. Lev. 26: 1; *לִפְנֵי*, *πλην*, *except*, Gen. 31: 50. Ps. 16: 2. *Coram me* means, (as God was present in the camp of the Israelites), in my sight, in my presence; i.e. he would suffer no rival god to prefer any claims. The phrase *besides me*, needs no explanation; and (with the Sept.) I prefer this sense.

(4) *לֹא-תִמְוָנָה*, *פָּסֵל*, *graven image, nor any likeness*, viz. of God; for images of other things were not prohibited, as appears plainly from directions respecting the architecture of the tabernacle and temple.—*אֲשֶׁר*, i.e. *תִּמְוָנָה אֲשֶׁר*, *a likeness of any thing which*, etc.

(5) *תִּשְׁתַּחֲוֶהָ*, *Hithpalel of שָׁחָה*.—*תִּעֲבֹדֶם*, *to-ōbh-dhēm*, Hoph. in the same sense as *Kal*; which is quite unusual.—*קָנָא*, *jealous*, i.e. he will not bear with any rival gods; as v. 3 indicates.—*פָּקַד*, *visiting* means *punishing* when *עֵינָן* follows.—*עַל-בָּנִים*, 506. *לְשִׁנָּה*, Part. plur. suff. of *שָׁנָה*.—*שְׁלָשִׁים*, *רִבְעִים*, i.e. *דּוֹרִים*, *generations*, which is understood here. But how does this consist with Ezek. 18: 20. Deut. 24: 16. 2 K. 14: 6. 2 Chron. 25: 4. Jer. 31: 29, 30; in all which places it is affirmed, that the son shall *not* die for the iniquity of his father? Onkelos felt the difficulty, and adds, in his version, 'when the children continue to sin after the example of their parents.'

In whatever way the difficulty may be met, it is clear that our text agrees with many others in the Scriptures; e.g. Ex. 34: 7. Lev. 26: 39. Num. 14: 18; and also with examples of the execution of such a threatening, e.g. 2 Sam. 12: 14. 1 K. 13: 34. 14: 10, 17. 1 Sam 2: 33. Josh. 7: 24, 25, and a multitude of other cases.

I understand the text simply to threaten *severe* punishment, for the crime in question. In the East, when any man commits an offence against the government with which it is specially displeased, he and all his direct descendants, even to the remotest branch, (and oftentimes all his near relatives), are destroyed together. Such is the common practice, over all western Asia, even to the present day. The meaning of our text then is, that the man,



who makes idol-gods, shall be punished with a severe punishment, (like that of utter excision in cases of high treason); for here is treason against the Majesty of heaven. More than this need not be drawn from the text; and more than this, I do not apprehend it was designed to convey. But in this, there is no contradiction to Ezek. 18: 20, and other texts like it. It is interpreting by the *letter*, and not by the *spirit* and *object* of the text, which creates all the difficulty in question.

(6) עֲשֵׂה חֶסֶד, *doing kindness, performing that which is merciful*; the Part. עֹשֶׂה here governs the Acc. after it.—לְאֶלְפִים, viz. דִּוְרִים, *to thousands of generations*. Meaning: 'Although punishment in the case of idolatry will be severe, (like that in cases of treason under the government of kings); yet my mercy shall be exceedingly greater than the measure of my severity. While the one extends, (so to describe it), to the third or fourth generation only, the other, (to describe it in like manner), extends to the thousandth.'—מִצִּדֹּתַי, *mits-vō-thāy*, the Vav being moveable here, and its vowel being placed over it, for convenience' sake in the printing; from מִצָּרָה, where the mobility of the Vav is sufficiently manifest.

(7) לֹא תִשֶּׂא, *thou shalt not utter, pronounce*, viz. אֶת־שֵׁם, *the name of Jehovah*, etc. Exactly in such a sense, is נִשָּׂא used before the Acc., in Ex. 23: 1, and in Ps. 15: 3.—לְשֹׁנָה, for לְבַשָּׁתָהּ, *to that which is false*; שֹׁנָה is of the Seghol. class of nouns, see 363. 4. That it means *falsehood* here, seems clear. The *usus loquendi* in this sense, is above exception; see v. 16 below, where we have עֵד שֶׁקֶר, *false witness or testimony*, but which same thing is called שֹׁנָה, in repeating this command in Deut. 5: 20; in both places the Seventy rightly translate *μαρτυρία ψευδής*. So Ex. 23: 1, עֵד שֹׁנָה, *false witness*; see also, Ps. 12: 3. 41: 7. Job 31: 5. Hos. 10: 4. 12: 11. Ps. 24: 4. Is. 1: 13. The usual expression in Hebrew for *in vain*, is חִנָּם, or דָּבָל, or בְּדִירִיק. Instances, however, in which שֹׁנָה is used in a sense like this, occur in the later Hebrew writers; e.g. Mal. 3: 14. Jer. 2: 30. 4: 30. 6: 29. But in the case before us, this meaning would not give the best sense; for it would be, 'Thou shalt not utter the name

of Jehovah, without some profit,' or, 'for any useless purpose.' By a sufficient metaphrasis, this may, indeed, be made somewhat significant; but the evident meaning of the Hebrew seems to be, *Thou shalt not utter the name of Jehovah, in respect to a falsehood*, i. e. thou shalt not take a false oath, thou shalt not call God as a witness to that which is not true. So the Seventy; and so Rosenm. and Gesenius. Comp. Matt. 5: 33—37. James 5: 12.

לֹא יִצְדֵּק, (Piel), *will not acquit, will not regard as innocent*, 183. b. 2. But here is what rhetoricians and grammarians call *λειτουργία*, i. e. a figure of speech, by which the negative form of an expression is used, where an affirmative meaning is designed to be conveyed; for here the meaning is, 'The Lord will punish.' So John 1: 20, οὐκ ἠρνήσατο, the same in sense as ὁμολόγησε in the other part of the verse; and so, often elsewhere.

(8) זָכוֹר, Inf. abs. used as Imper. here. The reason of this usage seems to be, that this form, in such cases, was understood to be elliptical, and to imply a finite verb; e. g. in this case the full expression would be, זָכוֹר הָזָכְרִי, *ye shall surely remember*, 517.—שַׁבָּת, *the Sabbath*, i. e. the day of rest, the seventh day, Gen. 2: 2. For the precept and the spirit of it, comp. Deut. 5: 12—15. Ex. 31: 13—17. 35. 1—3. Lev. 23: 2, 3. Ex. 23: 12. 34: 21. Lev. 19: 3. Neh. 10: 31. 13: 15—22.

It has been strongly contended by some, that the Sabbath was first given to the Israelites in the wilderness; as no mention is made of it in any part of the histories of the patriarchs; as Nehemiah (9: 14) seems to say, that the Sabbath was first disclosed to the Jews, and to them only; and as Moses seems to declare, that the Sabbath was instituted in commemoration of the deliverance of the Israelites from their Egyptian bondage, Deut. 5: 15.

On the other hand it is alleged, that Ex. 16: 22, 23 plainly implies, that the Sabbath was kept *before* the legislation at Sinai; and that the silence of the patriarchal histories respecting the observance of the Sabbath, decides nothing; since from the fact that a thing is not described, we cannot deduce the conclusion that it did not exist, save only in some very special cases.

For a full exhibition of the arguments employed by both parties, see Ikenius, *Diss. de Instt. etc. Mosaicae Legis*, § XI.; and also his *Diss. Philol. Theol.* II. p. 25 seq. On the other side, see Selden, *De Jure* etc. L. III. c. 16; Spencer, *De Leg. Heb.* etc. L. I. c. 5. § 10. In particular, Eichhorn, *Urgeschichte*. Th. I. s. 234 seq. edit. Gabler, and Paley's *Moral Philosophy*, chap. on the Sabbath.

For myself, as I find a plain reference to the *weekly* division of time, in the antediluvian history; as no limits either in respect to the period of beginning, or in regard to extent, can be assigned to this; as the Sabbath, in Ex. 16: 22, 23, is plainly spoken of as a thing already well known; as the passage, in Neh. 9: 14, does not necessarily mean any more, than that God had *published* the law of the Sabbath at Sinai, with renewed, awful, and peculiar sanctions; as Deut. 5: 15, does not necessarily mean, that the Sabbath was *instituted* in commemoration of the deliverance from Egypt, but only declares, that the observance of it was specially enjoined on the Israelites, because they were God's redeemed and chosen people, and that they were to make the Sabbath a day of peculiar recognition of their deliverance from bondage; as true religion cannot exist in the world without some day to be specially devoted to its services, because the nature of man is such, that a religious memento of this kind is altogether necessary for him; I cannot help believing, that the Sabbath began with the creation of the world, and is to end only with its destruction. Even then, indeed, it is not to end, but to be renewed; and celebrated forever in the courts above, where is the true and blessed 'rest (σαββατισμός) which remaineth for the people of God.'

I do not hold the Sabbath to be binding on Christians, merely because it is enjoined by one of the ten commandments; but because the necessity of it is found in the very nature of man, and of the relations which he sustains, and of the worship which he owes, to his Creator. And as these are the same in every age of the world, so the obligations resulting from them must be the same, and the law of the Sabbath, under every form of religion, must substantially remain.

(18) *לַיהוָה*, for *Jehovah*, i. e. sacred to him, consecrated to him, set apart for his worship.—*וְגֵרֶךָ*, *nor*, because it follows *לֹא* in the preceding clause, 558. Note.—*וְגֵרֶךָ*, *nor thy stranger*, i. e. any foreigner. Rosenm. thinks this applies only to foreigners who were *slaves*; but there is no probability that other foreigners would be permitted to violate the Sabbath; see Neh. 13: 15—22.—*בְּשַׁעְרֶיךָ*, in thy gates, i. e. thy cities, by ymetonymy of a conspicuous part for the whole, (as *threshold* for house); see Deut. 12: 15, 18, 21.

(11) *שֵׁשֶׁת יָמִים*, in six days, 428. *c*; not in 6000 years, as geologists tell us, for then the *seventh day*, which follows, must of course make up 1000 more.—*וַיְנַחֲם*, 270. 3. Fut. apoc. Gutt.—*וַיְנַחֲם* etc., a most evident allusion to Gen. 2: 3. In Deut. V., where the fourth command is repeated, this 11th verse is omitted, and v. 15 there is substituted in its room, which has reference to liberation from Egyptian bondage; one among the multiplied proofs, that unessential circumstances may be varied, while the substance remains the same. The substance was, *to keep the day holy to the Lord*; it might be a day, in which the creation should be specially commemorated, or deliverance from the bondage of Egypt, or both; and yet be kept as the Sabbath of the Lord.

(12) *כְּבוֹד*, honour i. e. reverence and obey; or, *support, maintain*, which is a doubtful sense, although one that the corresponding Greek *τιμάω* clearly has, e. g. in 1 Tim. 5: 3, 17.—*וַיִּצְוֶנָה*, Fut. Hiph. as Kal, 185. *b*. 2; for *וְ* parag., see 211. *a*. 1, and 100. *k*.—*עַל הָאָדָמָה* etc., a reason for honouring parents, which was appropriate only to those who were to possess the promised land of Canaan. While the *obligation* of the commandment is perpetual, because the reasons on which it rests are always the same, the *form* of the command itself is clearly of a local, and therefore of a temporary nature. When we are able to discern well the difference between costume and person; between scaffolding and the building around which it stands; then may we construe all passages of this nature, in the Old Testament, in a manner at once consistent and satisfactory.

(13) *לֹא תִרְצַח*, comp. Matt. 5: 21—25.

(14) לֹא תִגְדֹּף, comp. Matt. 5: 27—30.

(16) תִּפְצֹץ, utter.—עַד שֶׁקָּרַךְ, in Deut. 5: 17, עַד שֶׁיָּרָא, *false testimony*, i. e. thou shalt not slander.

(17) תִּחְמַד, *eagerly desire, covet*.—רָצָה, 148. *b*; in this case, however, the Seghol occasioned by the accent, is a variation from the usual principle, as the original comp. Sheva here is Hhateph Qamets; see in v. 16.—רָצָה, and רָצָה at the end of verse, are pointed in the same way, although the accents are different.

The old custom of deducing every duty, either toward God or toward man, from these ten commandments, is unsatisfactory and inexpedient. *Unsatisfactory*, because one must strain them beyond measure in order to make them comprise every duty, and therefore do violence to the laws of exegesis; *inexpedient*, because if these ten commands embrace all duty, then is the rest of the Pentateuch, which comprises statutes that are a rule of duty, either more or less superfluous, and might well be spared.

The argument, that these commands are perpetual because they were engraven in stone, will not weigh much with any one who knows, that all important laws of ancient times were engraven on stone or metal, in order that they might be both a public and a lasting monument of what the legislative power required. The perpetuity of obligation, in respect to these commands, is what we ought fully to believe; but we may believe it, because these commands are founded in the immutable relations and affections of human nature, which are the same in every age; and not because they were engraven on stone, or given to the Jews at Sinai. Other laws were given there, which we do not profess to obey, and which we are not obliged to obey; *cessante ratione, cessat ipsa lex*; and equally true is it, *manente ratione, manet ipsa lex*. We are, and always must be, bound to those laws of piety and morality, which are founded in our very nature, and not on what is local and temporary.

It is plain, from the bare inspection of the ten commandments, that they comprised, and were designed to comprise, only the leading and most important maxims of piety and morality. To

deduce more from them than this, is to force on them a construction which they will not fairly bear.

It may be proper to note here, that in several verses of No. XXVII., there is a double train of accents, in our common Hebrew Bibles; so also in Deut. V., where the ten commandments are repeated. The reason of this appears to be, that when the decalogue was read in course, (in the annual reading of the Scriptures), it was read as 15 verses, and the accents were adjusted accordingly. But at the feast of Pentecost, when the giving of the law was celebrated, the decalogue was then read as *ten* portions, and the accents adjusted accordingly. In some of these, there is a concurrence with the first division, and then there is only a *single* train of accents; the rest are furnished, in the common editions of our Hebrew Bibles, with a *double* one. This I have not adopted here; but have separated the train which agrees with the common division of verses, from the other, in order not to embarrass the beginner with such perplexities. It is a difficult task, indeed, to make this separation; but I trust the present train of accents will be found to be *analogous*. On the subject of the double accentuation here, see Abicht, *De Accentibus Heb.* c. VII.

No. XXVIII. Ex. XXXIV. 4—8, 28.

(4) גָּהֹר , 63 and 41.

(5) גִּירָר , from גִּירָר.—בָּעֵנָן , for בָּעֵנָן , 142. *a*, and 152. *a*. Note.—וַיִּקְרָא בְּשֵׁם יְהוָה , *he worshipped Jehovah, he prayed to him and praised him*.

(6) עַל-פָּנָיו , *before him*, so עַל in this connexion usually signifies.—וַיִּקְרָא , *proclaimed, uttered aloud*.—אָרָךְ , const. of אָרָךְ , Dec. V., 423.

(7) עֵינִי וְפִשְׁעִי וְתַטָּא , i. e. every kind of offence; for these three words are nearly synonymous in Hebrew, 438. Note.—בִּקְרָה , לֹא , Inf. abs. with a finite verb, 514. *b*.—פָּקֵד etc., see above, in No. XXVII. v. 5.

(8) וַיִּקְדֵּ , from קָדַד ,—וַיִּשְׁתַּחֲוֶה , apoc. Fut. Hithp.; see in 120. *b*, and in 292.

(28) *הַבְּרִית*, of the covenant, or rather here, arrangement, ordinance. That the word *בְּרִית*, is used to designate ordinance or arrangement, (*διαθήκη* as the Seventy render it), as well as compact or agreement, is clear from the application of it here to the Decalogue.

No. XXIX. Lev. X. 1—3.

(1) *וַיִּקְרְבוּ*, Dagh. omitted in ק, 73. N. 3.—*מִזְבְּחֹתָיו*, Dec. X.—*בָּהֶן*, in them, fem., referring to *מִזְבְּחֹתָיו* implied.—*עָלֶיהָ*, on it, viz. the fire, *אֵשׁ* being comm. gender, and here treated as feminine.—*אֵשׁ זָרָה*, strange fire, i. e. fire not consecrated, fire not taken from the altar.

(2) *וַתֵּצֵא אֵשׁ*, and there went out fire, i. e. lightning; for this is called the fire of God; see Job 1: 16. It is obvious here, that the kind of punishment was adapted to the species of crime which they had committed.

(3) *הֵוא*, this is, 469.—*בְּקִרְבִּי*, const. plur. of *קִרְבִּי*, by those who are near to me, i. e. who approach my presence.—*אֶקְדָּשׁ*, I will be treated with reverence.—*וַיֵּדָם*, from *דָּבַם*, 261.

In v. 10 which follows, is a command to Aaron and his sons, that they should 'drink neither wine nor strong drink when they were to go into the tabernacle of the congregation, lest they should die there,' viz. as Nadab and Abihu had just done. The connexion of the whole would seem to shew, pretty plainly, that these offenders were under the influence of intoxicating liquor, when they offered strange fire before the Lord. It would be well for all who minister in the sanctuary of the Lord, to observe the prescription here given to Aaron and his sons; that they may not offer "strange fire" before God, which may devour both them and the people of their charge.

No. XXX. Num. VI. 22—27.

(23) אָמַר, *saying*, or *thus shall ye say*, Inf. abs., 517. The whole phrase filled out would be thus, בַּהּ אָמַר תֹּאמְרוּ, *thus shall ye say*.

(24) יְבָרְכֶךָ, used as Imp. of 3d person, 201. Note; and so of the other verbs which follow.—וְשִׂמְךָ, 148. *a*. Meaning: 'May Jehovah make thee happy and prosperous; may he keep thee from evil.'

(25) יֵאָר, apoc. Fut. Hiph. of אָר; *may Jehovah make his face to shine upon you*, means, May he look cheerfully or propitiously upon you! Or, (as we say in English), May 'his countenance light up with smiles' upon you!—וְיִהְיֶךָ, instead of וְיִהְיֶה, 137 and 115; ךְּ, epenth. suffix, 309. *d*; verb from הָיָה, Fut. Kal יִהְיֶה, which assumes the form וְיִהְיֶה, because the tone is thrown forward by the suffix, 133. *a*, and 129. *a*. In regard to the Dagh. forte in the ךְּ, see 258.

(26) וְיָשָׂא etc., *may Jehovah lift up his face upon you*, i. e. let him look on you with a face elevated, and betokening friendship and approbation; and not with a face cast down, a fallen countenance, betokening disapprobation and regret. So we say, in English, 'to look with an open face;' which is used to denote either cheerfulness, or a sense of approbation.—וְיָשָׂא, Kal. Fut. of שָׂא, 274. 2; the ו is merely *conjunctive* here, and not *conversive*. Hence the different mode of pointing it.—וְשִׂיבָה, *prosperity* of every kind, εὐημερία.

(27) וְשִׂמְךָ, 209; lit. *and let them put my name over the children of Israel*, i. e. when they make supplication for them, or bless them, let them add my name, viz. the name of *Jehovah*; which, being connected with their requests, shall render these acceptable or prevalent, when made in behalf of the people. So it follows, וְשִׂמְךָ אֶבְרַכְּם.

The name of *Jehovah* is *thrice* repeated, in this solemn benediction. From this some have argued, that the doctrine of the Trinity was intended to be taught here, although somewhat veil-

ed. Repetitions however of this sort denote *intensity* according to the *usus loquendi* of the Hebrews; e. g. "O earth, earth, earth, hear the word of the Lord! Jer. 22: 29." From this we should not argue the triplex nature of the earth. Arguments of this kind, even if they have their foundation in what is real, are rather too tenuous to be of much use in polemic theology.

No. XXXI. Num. XVI. 23—35.

(24) מִסָּבִיב, Imp. Niph. of עָזָה, *take yourselves away*.—מִסָּבִיב, *from around*.—לְמִשְׁכַּן, *in respect to the dwelling or tent*; i. e. retreat from the neighbourhood of Korah, Dathan, and Abiram.

(26) הָאָזְנוּ, *hortantis*, a mark of the optative mood, a sign of urging.—מִצֵּל, *from before, from by*.—תִּגְעוּ, *from by*.—בָּבֶל, 507. a.—יִסְפוּ, Fut. Niph. of סָפָה.—בְּכָל־חַטָּאתָם, *by all their punishment*; for חַטָּאת (= חַטֹּאת, 118) signifies *punishment*, i. e. the effects of sin, as well as *sin* itself. Meaning: 'Lest ye be consumed in the same fearful manner as they.'

(27) נִצָּבִים, *standing*, Part. Niph. of נָצַב.—בָּתָּח, 428. b.—טַפָּם, *their little children*, in distinction from 'the youth of maturer years,' which the preceding בְּנֵיהֶם denotes here.

(28) כִּי־לֹא, 211. a. 1.—כִּי, *that*.—שֶׁל־חַיִּי, Par. XXII.—לֹא־מִלִּבִּי, *for they are not of myself*, lit. *from my heart or mind*, 475. 2. c. Meaning: 'They are not of my own choice or impulse.'

(29) אֵלֶּה אֵם, *if according to the dying of all men, these shall die*, i. e. if these men die a natural death, like others.—וְיִדְעָתָם etc., *and the punishment of other men be inflicted on them*; [then] *Jehovah hath not sent me*.

(30) *But if Jehovah create a new creation*, (see on Gen. 11: 3), i. e. make a new thing, perform something new.—וְשָׂאֶלָה, *with*, local, *into Sheol, into the grave or under-world*.—וְיִדְעָתָם, 209.

(31) נִפְתָּחָהּ, Piel of נָפַח, 521. b.—וְנִפְתָּחָהּ, *that the earth opened itself, separated itself*, Niph. Fut., 182. b. 3.—בְּחִיתָהֶם, plur. suff. of בִּיתָה, irregular, and actually derived from בָּתָּה or בֵּת.

(33) וְשָׂאֶלָה, as in v. 30 above.—וְיִדְעָתָם, Piel Fut. apoc. of יָדָעָה, 675.

Dagh. forte omitted in the ס, 72 and 286. 2.—עֲלֵיהֶם, 506.—מִתּוֹךְ, from תּוֹךְ.

(34) סָבִיב־הֵיחָם, prop. a noun, used here as a preposition, 407. b.—זָכּוּ לְקָלָם, *fled at their cry*, viz. of terror and distress.—אָמְרוּ, viz. the men of Israel *said*.—תַּבִּלְעָנֻהוּ, for Qamets under ל, see 312. 5.

(35) אֵשׁ, *fire*, i. e. lightning.—אִישׁ, 461.—מִקְרִיבֵי, Part. Hiph. in const. state, *the offerers of, those who presented* incense. In respect to the 250 men here, *who offered incense*, see in vs. 2, 6, 7, 16—18, of this chapter.

The narration, contained in the preceding extract, has met with peculiar treatment from some of the critics of the new school in Germany. One class have suggested, that Moses probably caused the tents of the rebels to be *undermined*; and as he knew at what hour of the day the mine would be sprung, so he could predict when the rebels would be swallowed up in the earth.

Eichhorn is somewhat more expert, in his explanation. He attempts to shew, that Moses ordered the rebels to be *buried alive*, with all that appertained to them. As to 'the 250 men, consumed by fire,' he thinks that 'they were first slain, and then their bodies consumed by fire;' and this, by the orders of Moses.

To argue against conjectures of such a nature, would be *opere osè agere nihil*. It is not possible for any one who reads the narration above, really to suppose that the writer did not regard the event in question as *miraculous*. Now the object of an interpreter is, to explain the meaning of the author whom he interprets. The question, Whether such an event as that related above is possible, or credible? may be raised by critics, or skeptics, and may be answered by them in the negative; but those, who believe that the Creator of the world has it at all times entirely under his control, and that the authors of the sacred volume are worthy of full credit, will not be anxious to explain away the obvious meaning of the Scriptures, nor to free themselves from the obligation to believe in occurrences of a supernatural kind.

To wonder or to scoff at this (so named) *credulity*, is not difficult ; but to argue it down, with grounds of reasoning that will abide the test of careful, extensive, and sober investigation, is quite a different task.

No. XXXII. Num. XX. 7—11.

(8) *הַמִּטָּה*, *the staff or rod*, viz. that with which he had performed miracles before ; see Ex. 17: 5, and comp. v. 10 below. — *מִיָּמִיר*, suff. plur. of *מִיָּמִיר*.

(9) *צִוְהוּ*, 313.

(10) *הַמִּרְיָם*, *ye rebels*, Part. of *מִרְיָה*. — *הֵמָּן*, *ne ex, num ex*, *הֵ* interrogative. — *נִוְצִיָּא*, *must we bring forth*, 504. *i.* — *לָכֶם*, Dat. *commodi*.

(11) *וַיָּרֶם*, apoc. Fut. of *רָם*, in Hiphil. — *וַיָּרֶם*, apoc. Fut. Hiph. of *נָכַח*, see Par. XIX. — *בְּמִטָּהוּ*, from *מִטָּה*, 336. Note 4. — *פַּעַמַּיִם*, *two times, twice*, Dual of *פַּעַם*. — *וְהִשָּׁתָּה*, nude apoc. form of *שָׁתָה*, Fut. Kal, 183. *γ*.

From Ps. 106: 33, and Deut. 32: 49—52, it appears that Moses sinned on this occasion ; but the nature of his offence is not particularly specified in either passage. In the Psalm it is said, that ' he spake unadvisedly with his lips ; ' in Deut. loc. cit., that ' he did not sanctify the Lord in the midst of the children of Israel. '—But by Num. 20: 12, it appears that Moses and Aaron themselves indulged a spirit of unbelief, on this occasion. It was for this, that they were excluded from the promised land. Well may we conclude, that an unbelieving spirit is offensive to God.

No. XXXIII. Deut. VI. 4—9, 13, 17, 18.

(5) *אֶחָד*, *one*, in opposition to the polytheism of all the Gentile nations. The metaphysical nature of the Godhead is clearly not the particular object of assertion here. — *לְבָבְךָ* and *נַפְשְׁךָ*, a repetition of words nearly synonymous here, for the sake of intensity, 438. *d*, and Note. — *מֵאֲרֶךְ*, Dec. VI. *y*.

(6) *מִצִּדְּךָ*, Part. Piel, 313. — *צֵל*, *in, on, before*, for the same

sense will be conveyed in either way, i. e. 'constantly remember.'

(7) וְשִׁנְתָּם, *and ye shall inculcate*, reg. Piel in a verb שִׁנַּ, 262. וּבְלִכְתָּךְ, Inf. fem. with suff., from יָשַׁב, Dec. XIII. g.—וּבְלִכְתָּךְ, *id.* from בָּלַךְ.—וּבְשִׁבְכָךְ, Inf. suff. from שָׁכַב.—וּבְקִימָךְ, *id.* from קָם, in pause.

(8) לְטֹטְפֹת, *for a token, for a remembrancer*.—לְטֹטְפֹת, *front-pieces, frontlets*. From this precept, in later times, the Jews deduced the obligations of wearing *phylacteries*; which they greatly abused to superstitious purposes.

(17) שְׁמוֹר תִּשְׁמְרוּן, 514. a.—מִצֹּת, *mits-vôth*, from מָצָה.

(18) בְּאִבְחִיךָ, i. e. 'he bound himself by an oath uttered to thy fathers, that he would give this land to you.'

No. XXXIV. Deut. XXXIV. 1—8.

(1) נָבוֹ, *const. plur. of עֲרֵבָה*, Dec. XI.—נָבוֹ, a mountain on the east side of the Jordan, probably not far from the northern part of the Dead Sea, and the summit (רֹאשׁ) of a ridge, on the northern part of Moab, called Pisgah, פִּסְגָּה.—רֹאשׁ, in apposition with נָבוֹ.—עַל-פָּנֶיךָ, *before, in the face of*, i. e. on the east.—וַיִּרְאֵהוּ, Hiph. Fut. of רָאָה, *made him to see, shewed him*.—הַגִּלְעָד, the region on the east side of the Jordan, which the two and a half tribes possessed.

(2) וְאֵת כָּל-נִפְתָּלִי, i. e. אֶרֶץ נִפְתָּלִי; for so runs the next clause, אֶרֶץ אַפְרַיִם. The countries mentioned in this verse, lie on the west side of the Jordan, and reach to the Mediterranean, for a considerable extent from north to south. The distinctive portions of tribes, which are here named, shew that the narration now in question was composed, or at least revised, after the division of Palestine among the tribes.—הַיָּם הָאֲחֵרִיךָ, *the sea behind*, i. e. the Mediterranean. To a Hebrew, who reckoned with his face toward the rising sun, the east was *before*, the west *behind*, the south *the right*, and the north *the left*.

(3) הַיָּגֵב, *the south, here, the south part of Palestine*.—הַבֶּכָר, *lit. the circle, viz. the bow or circle of land made by the windings*

of the Jordan.—בְּקֶנֶת יֶרֶחוֹ, *the plain*, or rather, *intervale of Jericho, the city of palm-trees*, (so called from the great number of these which grew in its neighborhood).—צֶעֱר, a town near the southern extremity of the Dead Sea.

(4) אֲשֶׁר, *concerning which*, 428. 3.—הָרְאִיתִיךָ, for the Seghol under ה, and the Hhireq under א, (instead of the usual הָרְאִיתִי), see 287. 1; lit. *I have caused thee to see*, viz. the lands above mentioned.—שָׂמָּה, local, 100. i.

(5) עַל-פִּי, lit. *according to the mouth*, i. e. according to the word or declaration; *mouth* being taken for what it utters. Comp. Deut. 32: 49—52.

(6) בִּנְקֹבָר, *and one buried*, or *he [Jehovah] buried*; for the Nom. is not expressed in this case, and we are left to make it out from the context. The latter seems to me to be the mind of the writer. One would not expect an *impersonal* verb here.—בְּגֵי, in a valley, (*a Wady*, as the Arabians call a ravine, with banks more or less steep, and either narrow, or of some considerable width).—בְּמִלְּךָ, before i. e. on the east; or *over against* i. e. not far from, in view of.—בֵּית פִּגְמֹר, the name of a mountain, probably one of the summits of the Pisgah ridge.—וְיָזַע יְהוָה אֵישׁ, which seems plainly to indicate, that it was Jehovah who buried Moses, and not any one of the friends of the prophet. How could such an one forget the place of his burial?

(7) בְּמִחוֹ, Inf. with suffix, 521. a.—כְּהֶהְתָּה, fem. of כְּהִיָּה.—גִּחוֹה, *his vigour, active power*.—וַיִּתְמַר, from תָּמַם, 261.

No. XXXV. Josh. III. 9—17.

(9) גָּשׁוּ, *gō-shū*, a peculiar form of the Imp. of נָגַשׁ, not noted in the Lexicons or Grammar; *draw nigh, approach*.—הִנֵּה הִיְתָה *hither*.

(10) הוֹרֵשׁ יוֹרֵשׁ, Hiph. Inf. and Fut. of רָשׁ, 514. b; the Inf. is written *defectivè* for הוֹרֵישׁ, 63; *he will surely dispossess, drive out*.

(11) אֶרֶן הֶפְרִית אֶדֶן בְּלִדְהָאֶרֶץ, four successive words all in regimen or const. state.

(12) לָקַם, Dat. *commodi*.—אֵישׁ, 458.—אָהָר, 438. b.

(13) בְּנוּחַ, Inf. const., 521. *b*, comp. 525 for the relation of בְּנוּחַ to בְּפֹת; and for the form of the latter, see 270. *a*. 2.—נִשְׁאַר, 531.—בְּמִי, const. of מָיִם.—וַיִּצְמְדוּ, 226; Vav not converse here.—גֵּר אָהָר, *one heap*, Acc. of manner. Meaning: 'The waters, instead of flowing on as usual, shall accumulate and form a rising mass or heap.'

(14) בְּנִסְעָה, 521. *a*.—מֵאֲהָרָהֶם, from אָהָל.

(15) וַיִּבְרֹא, 521. *b*.—בִּקְצָה, Dec. IX. const.—מֵלָא עַל, *is full above, overflows*.—גְּדוּתֵי־ו, Dec. XI. from גְּדָה גְּמִי, const. plur. of יוֹם.

(16) וַיַּעֲמֵדּוּ, 226.—הִרְיָה־קַּ, as an adverb, 403. *d*; *far, remote from*.—מְאֹד *very*.—בְּאָדָם, for which, in the margin, we have מֵאָדָם, *from Adam*, a town or city, as the context shews. If the reading בְּאָדָם is retained, then we must render the whole phrase, *very far in respect to Adam*.—מֵצֶד, *at the side*.—וַהֲיִירְדִים, viz. מֵיִם, [the waters] *which came down*, i. e. towards the Dead Lake, otherwise called (as here), *Sea of the Plain*, or *Salt Sea*.—וַיִּמְרֹחוּ, *were entirely cut off*, 533.—בְּגֵב, *opposite to, over against*.

(17) בְּהֶרְבָּה, 142. *a*.—הֵיבֵן, form of Hiph. Inf. of פִּוֵּן, used as an adverb here, 403. *d*; *firmly, safely*.

It is quite impossible here, to explain away the meaning of the writer in respect to this miraculous interposition. The 15th and 16th verses are so specific and definite as to their meaning, that to allege that the Jordan was forded by the Israelites, at a time when the waters were very low, is quite impossible; i. e. it is impossible to shew that the writer means to convey this idea. There is no alternative here, but either to believe in a miraculous interposition of God, or to abandon all confidence in the correctness of the sacred historian.

No. XXXVI. Josh. X. 12—14.

(12) תָּת, for תָּתָה, 107. 2; from תָּתַן, and Inf. fem. in the const. state, 520. *b*; the *subject* of the verb תָּת follows it, in the Gen., 525.—לְעֵינַי, lit. *in the eyes of*, i. e. in the sight of, before.

(13) דוֹם, Imp. of דָּמַם, with Vav *fulcrum*, 64; comp. 264. 3, where are examples of the Fut. with the like form.—וַיָּרֶה, and thou moon, Voc. case, דוֹם is implied after it.

(13) וַיִּדֹם, 261.—עָמַד, i. e. עָמַד, the final vowel being prolonged by the accent Rebhia upon it, 144. 149.—תִּקַּח, Fut. Kal of נָקַם, took vengeance upon.—הֲלֵא, not question-wise, *nonne*; but for הִנֵּה, *ecce*, lo. So the Seventy frequently render הֲלֵא, viz. by ἰδοὺ; and in the Samaritan and Rabbinic, this is the predom-

inant sense of the word; also in Arabic, اَلْا means *ecce*.—עָל, in.—רָשָׁר, of Jasher, i. e. of the upright; a book of national songs or narratives so called, probably because it contained narratives respecting men of an upright character; comp. 2 Sam. 1: 18.—בִּהְיוֹתִי הַשֶּׁמֶשׁ בְּצֶהְרֵי הַשָּׁמַיִם, in the midst of the heavens, i. e. at the meridian. It was about noon, therefore, when this occurrence took place.—לֹא אָזַח, did not hasten, i. e. did not move rapidly as he usually does; for his movement is described as *rapid* by the sacred writers, e. g. Ps. 19: 6. Ecc. 1: 5. It is difficult to say, however, whether the expression לֹא אָזַח be not λυτότης here, so that the meaning is simply, 'it stood still.'—בְּיוֹם הַיָּמִים, about a whole day, 428. c.

(14) וְלֹא הָיָה כִּיּוֹם הַהוּא, and there was not like unto that day, i. e. there has been no day like that, either before or since.—בְּשִׁמְעַת יְהוָה, in respect to Jehovah's hearkening etc. 525. Comp. 523, in view of which we may render here, when Jehovah hearkened to.—בְּהֵחָם, 182. 6.—לִישְׁרָאֵל, Dat. *commodi*.

No. XXXVII. Judg. IV. 13—24.

(13) רָכַב, 461.—בְּרֶזֶל, prob. a word of foreign origin; for form, see 141. Note 2.—בְּמִדְרָשָׁה etc., i. e. from the northern extremity of Galilee, down to the river of Kishon, which runs in the valley north of Tabor, and springs from this mountain.

(14) בְּיָדָיו, put him into thy power, or under thy control.—הִנֵּן, *ecce*, as in No. XXXVI. v. 13.—יָצָא, goeth forth, including the Fut. also, 503. d. 2.

(15) וַיִּדְהֶם, vāy-yā-hōm, short O, Fut. with Vav, from דָּהַם,

208. Note 2.—הַרְקֵב, generic, *cavalry*.—לְיָדִי, *by the edge of the sword*.—וַיִּנָּס, apoc. Fut. Kal of נָס, 270. a. 3.

(16) הַמַּחֲנֶה, the *infantry*, if we may employ the present technical language of military men, in order to translate the word.

(17) שָׁלוֹם, *a state of amity*.

(18) לְקִרְאָתָהּ, for form, see 118. Note 2.—סִוְרָה, 270. a. 4. *Imp. parag.* The asterisk here, and again on the same word in the sequel, points to a Masoretic note at the bottom, which is, 'Milra,' i. e. the tone is on the ultimate, 99. Note; see in 100. י, under e. g.—וַיִּסָּר, Hiph. Fut. apoc., 270. c. 3. *Fut. apoc.* with Gutt.—הִיאָהָלָהּ, with ה local, and in the Acc., 428. a.—וַתִּבְסְדֶהָ, Fut. Piel of בָּסַה.—בְּשִׁמְרִיכָהּ, *with a mattress*, with a small piece of carpeting, such as was used on couches.

(19) הַשְּׁקִינִי, *Imp. fem. Hiph. of שָׁקַה*.—צִמְאִי, from צָמָא, see 278 and 63.—נֹאדִי, for נֹאדִי, 118.

(20) עֲמִיד, *Imp. masc. form*, although addressed to Jael, 490.—פָּתַח, 428. b.—וַשְׁאֲלֵךְ, from שָׁאֵל; for the dropping of the Qamets, see 133.—וַנֹּאמֶר, *and he shall say*, 209.

(21) יָתִיד, const. of יָתִיד, Dec. V.—בְּלָטָא, *with secrecy, privily*.—וַיִּרְדָּם, Niph. 182. b. 4.—וַיִּזַּק, *and he sunk down lifeless, fainted*, Fut. apoc. of עָזַק, with Pattahh under the Guttural ע.—וַיִּמָּוֶה, with final vowel long, 144, also 180. b.

(22) לְקִרְאָתָהּ, 278. 2; for form, 118. Note 2.—גָּזַל, *Imp. of גָּזַל*.—וַנֹּאדָךְ, Fut. Hiph. of נָאָה, with epenth. suffix, 309. d.—וַאֲתָהּ מִבְּקָשׁ, 527. a.

(23) וַיִּכְבַּע, *thus did [God] subdue or humble*.

(24) וַתִּלְוֶךְ וַתִּלְוֶךְ, 514. c, denoting *continuance*; while וַתִּקְשָׁה denotes the kind of action, viz. *was heavy or oppressive*.—וַתִּכְרִיתֵהוּ, 521.

No. XXXVIII. Judg. XVI. 23—31.

(23) וַיִּשְׂמְחֶהָ, 226.—וַיִּשְׂמְחֶהָ, *and for rejoicing*.—נִחַן, sing., 437. 2.

(24) אָתָּה, *him*, i. e. Sampson.—וַיִּהְיֶה מִיָּדָיו, *and him who destroyed*.—וַיִּתְּלֵהוּ, *and him who multiplied our slain*.

(25) בְּטִיב, the vowels are made to fit the Qeri at the bottom of the page, בְּטִיב לָבָם.—בְּטִיב לָבָם, *when their heart grew merry*, 521. *b.*—הָאֲסִירִים, the pointing is adapted to the Qeri at the bottom of the page, Part. pass. of אָסַר.—נִצְחָק, Piel. Fut., *that he might make sport*.

(26) הִנֵּה, *station me*, Imp. parag. Hiph. of נָהַ, 251.—נִהְיֶמְנִי, (with points adapted to the Qeri), Hiph. Fut. with suffix, from מוּשׁ, Yodh omitted before the last radical, 63; Qamets dropped under ה, 133.—עֲלֶיהֶם . . . אָשֶׁר, *on which*, 478.—נִכֹּן, Niph. *is built*.—וְאֶשְׁעֶן, *that I may lean*.

(27) בְּשֹׁחַק שְׂמֵחוּ, 525. 521.

(28) וְאֶנְקְמָה, 412. *d.*—הָאֲלֵהֶם, Imp. Par. XXII.—זָכְרֵנִי, Niph. Fut. paragogic.—מִשְׁתֵּי, *on account of the two*; the asterisk refers to a note, which denotes that the ה here is Raphe, contrary to the usual form of this word.—מִפְּלִשְׁתִּים, [that I may be avenged] *in respect to the Philistines*.

(29) נִיָּלְפָה, *stooped down towards*, the sense requires, *took hold of*.

(30) תָּמַת בְּפָשִׁי, *let me die*, 475. 2. *a.*—נָגַת, Par. XIX., *he laid out, he put forth*.

(31) אֶחָד, for אֶחָד, 142. *a.*—וְיִשְׁאוּ, Dagh. omitted in the Sin, 73. Note 3; Fut. of נָשָׂא.—בֵּין . . . וּבֵין, *between . . . and between*; the Hebrews repeated the particle in such a case, while we use it only once, and that before the first noun, e. g. here, *between Zarah and Eshtaol*.—שָׁפַט, *ruled over, governed, directed*. The office of *judge* in the East, is invariably connected with that of magistracy in other respects. All kings are judges; and all judges besides them, are executive officers under them of some kind or other. Hence, in the Scriptures, the word *to judge* often means, in a figurative sense, *to have a predominance among, to have a superiority over*, etc.

If any one should question the possibility of 3000 people being upon the roof of the temple in question, he may be referred to the accounts of the temples at Thebes in Upper Egypt, which have been given by all recent travellers; accounts which, while

they come to us authenticated in such a manner as to admit of no doubt in regard to their verity and correctness, at the same time present things apparently incredible, and contrary to all the philosophizing of most speculative and theoretical historians. The ruins of ancient Greece and Rome, so far as vastness and extent are concerned, dwindle into insignificance when compared with the astonishing remains of early architecture at Thebes. What is most confounding of all to that philosophizing, in which historians of a skeptical cast are continually prone to indulge, is, that these mighty ruins are, beyond all doubt, the relics of architecture designed and executed in ages, when, as some popular writers admonish us to believe, men were not yet weaned from contending with the beasts of the forest for their lairs and for their acorns, nor but very little elevated above them. The ruins at Thebes, present evidences of control over physical, mechanical power; of skill in architecture on a scale of surprising magnitude; and of art in mixing and laying on colours, that are fresh as if painted but yesterday, after having been laid on for more than 30 centuries; which confound and put to shame all that the arts and sciences, and the experience of 3000 years, have since been able to accomplish. So much for the rudeness, and barbarity, and ignorance, of the *primitive* ages. The Philistines, the near neighbors of the Egyptians, and their hearty coadjutors in polytheism, might well have, and doubtless had, large temples as well as they; large enough to afford room for 3000, and some of them not improbably for many more, to stand upon the roof.

As to the strength of Sampson, in tearing away pillars on which such an enormous weight rested; those who disbelieve any thing which is miraculous, will of course regard the whole as *μύθος*; those who admit the reality of miracles, will doubtless be ready to believe, that there was some supernatural aid afforded him, in the case under consideration. A heavy blow was inflicted on polytheism, by the event in question, and on its votaries who were the enemies of God's chosen people.

No. XXXIX. 1 Sam. III. 1—14.

(1) מִשְׁרָח, Part. Piel, 231.—נִפְרָץ, lit. *spread abroad*, i. e. *common, usual*.

(2) וַיִּצְרֵי, dual suff. of צִיָּרִים; the asterisk refers to another orthography (*plenè*) in the Qeri; see 336. Note 4 (it should be 5), 1.—הִתְהַלֵּה, Hiph. of הָלַל.—בְּהוֹת, Piel. Inf. of בָּהָה, comp. 232. *b*, but the form of the Inf. mood is not stated there; *to be dim, to fail*.

(3) גֵּר, also גִּיר, 63.—טָרַם, *not yet*; as to the form, 403. *b*.

(5) וַיִּרְץ, from רוּץ, 270. *a*. 3, *Fut. apoc.*—הִתְקַדֵּי, Dagh. omitted in the first נ, 73. Note 3; comp. at the end of v. 4.—לִי, 75. *a*.—שָׁכַב שָׁכַב, *lie down again*, 533.—שָׁכַב, in pause.

(6) וַיִּסָּף (וַיִּסָּף), Hiph. apoc. Fut. of יָסַף, 63 and 208. Note 2.

(7) טָרַם יָדַע, *had not yet known*.

(8) וַיִּבֶן, apoc. Fut. Kal of בָּנָה, 274. 2.

(9) הִלֵּךְ, Imp. of הָלַךְ.—דַּבֵּר, *speaking*, Imp. Piel.

(10) בִּפְעַם בִּפְעַם, *as once and again, as repeatedly before*.

(11) וַאֲנִכִּי עָשָׂה, 527. and 529.—הִתְבַּלְבְּלָה, fem. plur. Fut. Hiph. of הִתְבַּלְבֵּל.—הִתְבַּלְבְּלָה, Inf. abs., although not the usual form as to the latter verb, 514. *c*; lit. *beginning and finishing*, i. e. *thoroughly executing the whole*.

(13) מִתְבַּלְבְּלִים, Dagh. omitted in the first ל, 73. Note 3.—הִתְבַּלְבְּלָה, 545.—בָּהָה, Piel.—בָּהָה, 506.

(14) אִם, *if*, but in an oath (as here) it means *not*. The reason is, that the phrase is elliptical. Fully written out it would run thus, *If I do thus and so, may God do this or that to me!* See the formula in full, 2 Sam. 3: 35. 1 Sam. 25: 22. In such cases, the meaning of course is, 'I surely will not do this or that.'—לֹא יִתְכַּפֵּר, *shall not be expiated*, 187. *c*. 3.

No. XL. 1 Sam. XVII. 38—51.

(38) מְדִי, suff. plural of Dec. VIII., from מַד, *raiment, apparel*.—וְנָחַן, *put, placed*.—שָׁרִיין, 511.

(39) נִיָּאֵל, Hiph. apoc. Fut. of נָאֵל, 63.—לָלַכְתָּ Inf. of לָלַךְ, *but he had not put them to trial, he had not proved them*.—וְנִסְתָּרֵם, Hiph. Fut. with suffix, from נִסָּר, reg. form נִסֵּר, here written *defectivè*, 63, and the Qamets dropped under the Yodh, 133.

(40) מִקְלֵי, from מִקָּל, Dec. VII., Dagh. omitted in ק, 73. Note 3.—חֲלָקִי אֲבָנִים, lit. *smooth ones of stones*, i. e. smooth stones, 423.—חֲלָקִי, const. plur. of חֲלָק, 41.—הָרָעִים, root רָעָה.

(41) הַלֵּךְ וְקָרַב, 514. c.

(42) נִיְפָה, from בָּיָה, const. of נִפְּהָה, Dec. IX.; lit. *with something beautiful*, i. e. with beauty.

(43) בָּא, Part. of בֹּאֵה, 527.—בְּמִקְלֹתָ, Dagh. omitted in ק, 73. Note 3.

(44) לָכֶה (לֵךְ), parag. Imp. of לָחֵץ, const. plur. of לָחַץ, Dec. XI.—חֲרָפָה, Piel of חָרַף. The asterisk refers to a Masoretic note, which is, that ‘Soph Pasuq (Silluq) is placed on the vowel Pattahh;’ which is rather unusual, inasmuch as it generally prolongs it.

(46) וְהִסְרֹתִי, Hiph. of נָסָה, 63.—וְהִסְרֹתִי, 63. from סֹר.—סָגְרָה, *corpse*, collective here, *corpses*.—לִי־יִשְׂרָאֵל, *who belongs to Israel*, or, *who is on Israel’s side*.

(48) הַמַּעֲרָבָה, *toward the camp*, viz. the camp of the Philistines; Acc. of place, 428. a.

(49) וְנִמְתָּהוּ, from נָמָה, Hiph. Fut. of מוֹת, 63.

(51) וְנִמְתָּהוּ, Polel of מוֹת.—גִּבּוֹרֵם, *their champion, hero*.—וְיִגְסֹס, Fut. Kal of גָּס, 63 and 41.

SELECT PASSAGES OF HEBREW POETRY.

THE poetry of the Hebrews has characteristics which are peculiar, and which widely distinguish it, in some respects, from the poetry of the western world. So far as any one has yet been able to discover, the Hebrews had no knowledge of what we call *quantity*, or *syllabic measure* as employed in the construction of poetic verses. Many attempts have been made, since the revival of Hebrew study in Europe, to discover something of the Grecian and Roman measure in the poetry of the Scriptures; but none have met with the desired success. Men of different nations, of extensive learning, and of great enthusiasm for Hebrew study, have made these fruitless attempts. It has indeed been affirmed by Jerome and others in ancient times, and by critics of no small reputation in modern times, that the poetry of the Old Testament displays all the rich variety of Greek and Latin measure; and that one may find there the heroics and lyrics of the West, not only in respect to spirit, but even in regard to form.

Every attempt however to discover them, has failed to produce any general conviction of their real existence, in the minds of those who are acquainted with oriental studies; and it is now a matter of almost universal accord, that the characteristics which distinguish Hebrew poetry, are principally the following: viz. (1) A kind of rhythmical conformation of *στίχοι* or distichs. (2) A parallelism of the same in regard to sentiment. (3) A figurative, ornate, parabolic style. (4) A diction in some respects peculiar.

In regard to the first of these characteristics, the measure of syllables, i. e. their length or brevity as it regards what is called *quantity*, is not concerned; at least it is not, as has been already said above, discoverable by us. The terms *rhythmical conformation*, here employed, are designed only to mark a conformation in general, as to the respective length of lines and the number of

syllables, in two corresponding *στίχοι* or distichs. This is the most general of all the distinguishing features of Hebrew poetry. The exactness does not, indeed, correspond with that observed in English rhyme. But still, it is so general, and so considerable, as to force the observation of it upon every reader, who has any powers of discernment.

The second characteristic, viz. parallelism, applies to the correspondence of *sentiment*. This sentiment may be either the same, (or the same with only a slight variation in the diction, or the thought, or in both), and then the distich consists of two parallel passages, in the usual sense of the word *parallel*, as well as in a poetic sense; or the sentiment in one *στίχος* may be an *antithesis* to that which is contained in the other, the antithetic correspondence being plainly a matter of design and calculation; or lastly, there may be nothing more than a correspondence in the length of the *στίχοι*, and a general sameness of design, without either a synonymous or antithetic sense in the members of the distich. To produce examples of all these would be very easy; but it would be out of place here. I refer the reader, for ample satisfaction in respect to this whole subject, and that he may acquire a right and adequate understanding of it, to Bishop Lowth's celebrated and admirable *Lectures on Hebrew Poetry*, in particular Lect. XVIII—XX; or, (to what in some respects is still more satisfactory), to his *Preface to the Translation of Isaiah*. He may also consult De Wette, *Commentär über den Psalmen*, Einleit. § 7; Vogel, *de Dialecto Poetico*; Meyer, *Hermeneutik des Alt. Testaments*; and other writers, who have composed introductions to the Hebrew Scriptures.

In regard to the third characteristic of Hebrew poetry, it is common, in some respects, to the poetry of all languages. A diction figurative, elevated, remote from the vulgar one, and abounding in comparisons, is almost of course the characteristic of all poetry, which exhibits any striking display either of feeling or of imagination. But the Hebrew poetry, (which is in a peculiar sense the offspring of feeling), abounds to an uncommon degree in these characteristics.

The *peculiar diction* of Hebrew poetry is displayed in the *choice* of words; in the *meaning* assigned to them; and in the *forms* which it gives them.

(a) *The choice of words.* Thus אָנוּשׁ instead of אָדָם, *man*; הָאָהָה instead of בּוֹא, *to come*; מִצֵּה instead of דְּבַר, *word*; קָדָם instead of עֵינָם, *former time*; מִתְהוֹם instead of מָיִם, *water*.

(b) *The meaning of words.* E. g. אֱבִיר *strong* for God; אֱבִיר *strong*, for bull; יְהִידָה *the only, the darling, for life*; יוֹסֵף *Joseph*, for the nation of Israel, etc.

(c) *The forms of words.* E. g. אֱלֹהִים instead of אֱלֹהִים, *God*; הָיָה instead of הָיָה, *to be*; עַמִּים instead of עַמִּים, *nations*; שָׁנִים instead of שָׁנִים, *years*; יָמִים instead of יָמִים, *days*; מִן instead of מִן, *from*; יֵלֵךְ instead of יֵלֵךְ, *he will go*.

(d) In poetry, *several grammatical forms are peculiar.* E. g. paragogic הָ is suffixed to nouns in the absolute state; וְ and יְ are suffixed to nouns in regimen; מִן suffix is used instead of הֵם, *them, their*; יָהִי and יֵהִי instead of הִוא *his*; יְהִי fem. instead of הִוא *thine*; יְהִי and יְהִי plur. instead of הֵם.

In other respects too, poetic usage gives peculiar liberty. The conjugations Piel and Hithpael are sometimes used intransitively; the apocopated future stands for the common future; the participle is often used for the verb; and anomalies in respect to concord, ellipsis etc. are more frequent than in prose.

The design of this brief sketch, is principally to awaken in the student a desire to make himself acquainted with this deeply interesting subject, and to direct him where he should go to attain the requisite knowledge in question. To pursue the topic here, would be premature and out of place. Nor is it necessary, since the student can hardly fail to procure at least some of the authors, who have been mentioned above as treating of the subject before us.

It may be proper here to note, that in making the division of Hebrew *στίχοι* or parallelisms, I have not been always guided by the train of accents put upon them. In general, these are an adequate guide and may be trusted. But they always need a watchful eye over them; and, not unfrequently, a departure from them

is absolutely necessary, in order to preserve the best sense of the passage. Where this is necessary, or at least where I have judged it to be so, I have not scrupled at all to make such departure. It is now a position which needs no longer to be formally established, that the accents are not of ancient and obligatory authority. The palpable (not to say gross) mistakes, into which the Accentuators have sometimes fallen, is a sufficient ground why we should be allowed, when exigency demands, to depart from the path which they have marked out. I have done so; but I have done it only when I thought it quite necessary, or at least important, to do it, in order not to injure the poetry, or the meaning of the author. The student, who gains even a slight acquaintance with the accents, and with their nature as signs of pause, and as conjunctive as well as disjunctive, will be able at once to judge of all the departures which I have made; and to decide in some good measure, as to the expediency of them. It must be obvious, that the determining of the respective length of *στίχοι*, must sometimes be a matter of taste, and feeling, and judgment, rather than the following of any technical rules. Hence different persons may not always agree here. I can only say, that I have made no division contrary to the accents, without considering the subject and examining before I decided.

No. XLI. Psalm CL.

If we may suppose, (what at least is very probable), that the first and last *στίχος* of this Psalm was sung by the whole united temple-choir; and that the rest was sung *responsively*, by parts of the same; it is easy to see, that the effect must have been exceedingly great, upon those who were present at its recital, as well as upon the singers themselves. That the choir of voices was accompanied by a variety of instruments, is sufficiently evident from the matter of the Psalm itself.

(1) וְהַלְלוּ, Piel, Dagh. omitted in the first וְהַלְלוּ, 73. Note 3. The accent is here put on the penult, because a tone-syllable immediately follows the word, 101. *d.* In the last line of the Psalm,

the student will see that Maqqeph and Methegh are employed, instead of a tonic accent as here. The real tone of the word is on the ultimate.—The Dag. forte is omitted in all the succeeding derivatives of הָלַל, for the same reason as above; and they are all in Piel Imperative.

יָהּ, *Yāh, Jehovah*, an apocopate form of יְהוָה.—יְהוּ is another also, which is common in proper names, and from which יִהּ seems to be directly derived.—בְּקִדְשׁוֹ, *in his sanctuary*, i. e. ye who worship in his sanctuary or temple.—בְּרִקְצֵי עֲדֹנִי, *in the firmament of his glory or might*. I prefer the former. Meaning: ‘Praise Jehovah ye who worship in his glorious firmament,’ i. e. ye angels in the world above.—עֲדֹנִי, Dec. VIII., from עָדָן.

(2) בְּבִגְדֵי הַקָּדֹשִׁים, *on account of his mighty deeds*.—פְּרִבְּגָלִי, lit. *according to the abundance of his greatness*, i. e. in a manner that corresponds with his exceeding greatness, 438. d, and Note.

(3) פְּהִיבָקֶע, lit. *stroke*. In English we say, *blast*.—נָגַבְלִי, prob. *harp*.—פִּזְזֹרִי, prob. *lyre*.

(4) הַתָּה, *small-drum*.—מַחֲזִילִי, the *solemn dance*, a measured step accompanying the music, and as it were beating the time for it.—מִיָּמִים, *on the strings*, i. e. stringed instruments.—עֲגָבִי, commonly written עֲוָגָבִי, comp. 31. Note 4; *bag-pipe, bassoon*? The translation of it by *organ*, seems to be incorrect.

(5) בְּצִלְצְלֵי תְּנָמִעַ (תְּנָמִעַ in pause), lit. *with cymbals of sound*, i. e. with sounding cymbals, 440. a.—תְּרוּעָה, *of joyful noise or sound*. A slight variation here makes the difference between this and the preceding *στῆχος*.

(6) הַנְּשָׁמָה, lit. *breath*, i. e. every creature which breathes, all which has life.—הַתְּהִלָּה, fem. because of its agreement with נְשָׁמָה.

No. XLII. Ps. CXXXIV.

The title to this Psalm, (and to the others which follow), I have printed in small type, in order to distinguish it from the body of the Psalm. That this has not long ago been done, has been occasioned by following the Masoretic rules of arrangement,

by which the *title* is not only confounded with the Psalm itself, as to the enumeration of the verses, but actually made a regular part of it, even in the train of the accents. As this is surely not 'distinguishing things that differ,' I have ventured to throw the title into a line by itself, to omit the accentuation upon it, and to distinguish it from the body of the Psalm, by the mode of printing it.

שִׁיר הַמַּעֲלוֹת, (in the title), means, either 'pilgrim-song,' i. e. song sung when *going up, ascending*, to Jerusalem, as at the yearly feasts, etc., (which explanation will fit several of the 15 Psalms with this title); or, 'gradation-song, degree-song,' i. e. a song in which one distich gradually advances upon the other, or is built partly upon it, by repeating some of its words or thoughts, (which explanation fits many *στίχοι*, but not all, of the Psalms bearing the title in question.)

Such are the usual explanations. But may not some light be thrown on this word, by referring to the poetry of the Syrians? One of the eight species which they distinguish, is ܐܕܕܠܐ , *gradus, scalae*, of the same signification as מַעֲלוֹת . The name in Syriac appears to refer to a particular species of metre; see Oberleitner's *Chrestom. Syr.* p. 287. But what the metre is, in the psalms entitled מַעֲלוֹת , (if indeed this title refers to metre), we have not the means of determining.

(1) הִגֵּד , see! i. e. *attend*, hortatory in its sense, in this place.— בְּרַכּוּ , Imp. Piel, *bleſs*, i. e. *praise, laud*.— עֲבָדֵי here means, *those employed in the temple-service*, as the next *στίχος* shews.— הַעֲמָדִים , הָ *who*, 412. Note 1; lit. *standing*, which is the attitude of those who are in waiting or attendance, and alert in performing service.— בֵּית־יְהוָה , *the temple*.— בַּלַּיְלִוִּת , plur. masc. of לַיְלָה , 322; *by night*, lit. *during the nights*. Meaning: 'Ye Levites, ministering in the temple, and keeping the night-watches there, praise the Lord!'

(2) שָׁאוּ , Imp. of נָשָׂא .— קִדְשֵׁנִי , *toward the sanctuary*, 428. *a*, i. e. the most holy place where God dwelt; for *toward this* the worshipper always turned, when he offered up his supplications, which is expressed here by 'lifting up the hands.'

(3) יְבָרְכֶהָ, 201. Note.—מִצִּיּוֹן, *from Zion*, where God dwelt in his sanctuary; in other words, 'May the God who dwells in Zion bless thee!'—נִשְׁבַּח, Part in const. state, 531. The dot over the middle tooth of the Shin is part of the Rebbia Geresh, 95. No. 11, which is placed on this word.—וְאֶרְץ, which, in the usual method of speaking, are the same as τὸ πᾶν, i.e. *the universe*.

No. XLIII. Ps. CXVII.

(1) אֱמִים, fem. plur. of אִמָּה, 322.

(2) גָּבַר, *he has magnified*.—וְאִמָּתוֹ, for וְאִמָּתָה, 107. 2; *fidelity, faithfulness*, viz. in keeping his promises.—הִלְלֵה-יְהוָה, plainly a general chorus to the Psalm.

The whole psalm is evidently one adapted to be sung at the commencement, or at the close, of worship.

No. XLIV. Ps. CXIII.

(1) אֶת-שֵׁם, *the name*, a periphrasis for Jehovah himself. Thus, "The name of the God of Jacob defend thee," i.e. the God of Jacob etc.; and so very often throughout the Scriptures.

(2) יָדִי, 120. *b*, and 201. Note.—מְבָרֵךְ, Part. Pual.

(3) מְבוֹאֵז, Dec. III. *departure, going down*.—מְהִלָּל, Part. Pual, *laudandum*.

(4) רָם, Part. Kal of רוּם.—כְּבוֹדוֹ, *his splendor, excellency, majesty*.

(5) בִּיהוָה, see Part II. No. 10.—הַמְגִבִּיהִי, Hiph. Part. with Yodh parag., 211. *a*. 4.—לְשֹׁכְתוֹ, in pause, Inf. of יָשָׁב; lit. *in respect to his dwelling*. Both words together, 'Who maketh high [the place מְקוֹמָם] of his habitation,' i.e. dwells in heaven.

(6) הַמְשַׁפִּיגִי, Part. Hiph., 211. *a*. 4, *who condescends, who stoops down*.—בְּשָׁמַיִם, *upon the heavens*, etc.

(7) מְקַרְמִי, Part. Hiph., 211. *a*. 4, the final Yodh (which draws down the tone) causing the Tseri under מ to fall away, 133.—יָרִים, 504. *b*.

(8) לְהוֹשִׁיבִי, Inf. Hiph. with Yodh parag., 211. a. 4.

(9) מוֹשִׁיבִי, Part. Hiph. 211. a. 4.—זַקְנָה, Seghol. fem. of זָקֵן. The whole phrase, 'Who maketh the barren woman to dwell in the house,' is a euphemism to express the idea of causing fecundity; which the next *στίχος* clearly shews. To those who are acquainted with the peculiar views of the Orientals on this subject, it will appear nothing strange that this is reckoned as a distinguished blessing. Comp. Gen. 15: 2. 16: 1 seq. 30. 1 seq. Luke 1: 25.

No. XLV. Ps. CIII.

לְהַרְיֵר (title), הַ, *auctoris*, as the critics say, i. e. הַ indicating the author; a common method of expressing authorship.

(1) נַפְשִׁי, *O my soul!* Thus could the Hebrew address himself; and thus we imitate him in English. In like manner, Pindar addresses himself by *q̄llov ἡτορ*, *cor amicum*.—קָרְבִי, suff. plur. of קָרַב, the meaning is, 'my soul, myself,' or, 'all my powers and faculties.'—שָׁם, governed by בְּרַכּוֹ implied.—שָׁם קָדְשׁוֹ, 440. a.

(2) גְּמולָיו, Dec. I., *his kindnesses, beneficence*.

(3) עֲיִיבִי, suff. fem. sing. of עָיַן, the fem. suff. יִי taking a parag. Yodh, (a poetic form).—בְּחִלּוֹתַי, in pause, for בְּחִילַי, 236. c. fem. suff. plural.

(4) חַיֵּי, suff. plur. of the same form as the preceding.—הַמְעַטֵּרֵי, Part. Piel, Dagh. omitted in מ, 152. a. 5; כִּי, fem. suff. referring to גָּפְשׁ.—הָסֵד, Acc. 511.—רַחֲמִים, *ib.*, used only in the plural, and of a peculiar form.

(5) טִיב, *with good* of every kind adapted to produce happiness.—זָרַךְ, from עָרַר, Dec. VI., suffix as in 336. b; a doubtful word, but probably meaning here, *senectus, advanced age*, as the Chaldee has translated it. The Arabic سَعَد, *sed*, means *seculum*:

—חַיֵּי, 3 fem sing. in Fut. Hith., with נְעֻרָיִךְ for its Nom., 495. b. This noun has the fem. suff. יִי in pause, for יִי, 336. in c, and comes from the plur. נְעֻרִים; lit. *thy youth is re-*

newed like that of the eagle.—Some translate thus; *thou renewest thy youth like the eagle.* If this be the intention of the author, one would expect *תְּתַחַדְּשִׁי*, as *נָפֶשׁ* is addressed, which is usually feminine. But as *נָפֶשׁ* is also masc. occasionally, there can be no valid objection to this mode of interpretation.—*בְּנִשְׁוֹרָה*, viz. as the eagle renews her pinions, and thus puts on the appearance of youth; the actual renewing of her age is, of course, out of question. The object of comparison is adverted to by the writer, in the same light in which it is commonly viewed and spoken of. The meaning after all may be simply, that a vigorous and healthy old age shall be enjoyed, like that of the eagle.

(6) *עֲשֵׂה*, lit. *the doer of*, const. Part., 531.—*צִדְקוֹת*, *justice*.—*יְהוָה*, [is] *Jehovah*, 554, i. e. *Jehovah executes justice*.—*וּמִשְׁפָּטִים*, and *judgment, equity*.

(7) *יִזְרִיעַ*, Fut. as *past time*, 504. c. 2.

(8) *בְּרוּחַם*, with *Daghesh'd Pattahh*, 58.—*אָרַךְ*, const. of *אָרַךְ*, Dec. V., constructed like Participials.—*אִפְּיָם*, dual, *indignation*. Whole phrase; *protracted of indignation*, i. e. long suffering, slow to anger.—*רַב־חֶסֶד*, *abounding as to kindness*, 428. 3.

(9) *נִרְיֵב*, Fut. Kal of *רִיב*.—*יִשׁוּר*, Fut. Kal of *נָטַר*, with *ו* *fulcrum*, 64. The phrase is here elliptical, *אֵל* being implied after *יִשׁוּר*, i. e. he will not always retain his displeasure.

(10) *בְּחֻטְאֵינוּ*, suff. plur. of *חָטָא*, Dec. VI.—*לָנוּ*, Dat. *incommodi* here.

(11) *בְּגִבְהָ*, Dec. III., from *גָּבַהּ*, lit. *according to the height*.—*עַל־יִרְאָיו*, *towards those who fear him*, *עַל* having here quite a different sense from what it has in the preceding *στίλος*.

(12) *בִּרְחוֹק*, 521. b, *like to the removing*, i. e. remoteness.—*הִרְחִיק* etc., i. e. he has separated our sins very far from us; which means, 'he has fully and freely forgiven them.'

(13) *בְּרִחָם*, 521. b, Inf. Piel.—*עַל*, *towards*.—*רָחַם*, Piel Praeter, 232. b.

(14) *יִצְרָנוּ*, suff. state of *יָצַר*, *our frame*, i. e. of what materials we are made; as the sequel advertises us.—*זָכוֹר*, i. e. *זָכוֹר*, 517; *he surely remembers, he recognises well*.

(15) *אֶנּוּשׁ*, 415, *as to man*.—*בְּחֻצִיר*, *as the grass*, i. e. short.

lived, soon withering away.—בֵּן זָרִיעַ, *so he blooms*, Fut. Kal of זָרִיעַ.

(16) בּוֹ, 75. *a*, also 506.—וְאַיָּנוּ, 405.—בִּירְנוּ, Fut. Hiph. of בָּרַךְ, with epenth. suffix, 309. *d*.

(17) וְיִצְדָּקְתוּ, *kindness, beneficence*, a sense which this word frequently has; and so *δικαιοσύνη*, in the New Testament.

(18) לְשִׁמְרֵי, with יִצְדָּקְתוּ implied before it, taken from the preceding *στίχος*.—לַעֲשׂוֹתָם, *to do them*, i. e. to obey them.

(20) וּבְרִי כֹחַ, *ye mighty of strength*.—לְשָׁמַע בָּ, *who hearken to*, 523. *b*.

(21) מְשַׁרְתָּיו, Part. Piel.—עֲשֵׂי, const. plur. Part., 531.

(22) בְּרָכִי נִפְשֵׁי אֶת־יְהוָה, ending with the same words which stand at the beginning; and which probably were sung as a general chorus.

It is difficult to conceive of any thing more delightful than this hymn of gratitude and praise to God, for all his bounty, his compassion, and his kindness. He who can read it, without entering into the feelings and views of the writer by sympathies kindred with his, may well suspect that all is not right within him, and that his heart is yet estranged from God.

No. XLVI. Ps. 100.

לְהַלְלוֹתָהּ, (title), *of praise*. This appellation is probably taken from the first *στίχος* in v. 4.

(1) הִרְרִיעוּ, Hiph. Imp. of רָוַע, *shout, make a joyful noise*.

(3) הָדָה, Imp. of יָדָה.—הָדָה, *is, even he is*, 469.—הָדָה, 467.—עָשָׂנוּ, 313.—וְלֹא אֶנְחָנוּ, i. e. *we did not* [make ourselves]. So with the Sept., the Accentuators, our English version, and most critics, I interpret this expression. But Rosenmueller and others read לָו for לֹא, and translate, *he made us for himself*, throwing אֶנְחָנוּ into the next *στίχος*.—עָמָנוּ, i. e. *we are his people*, because he made us, and we did not create ourselves.

(4) בְּתִהְיֶה, *with song*, i. e. songs.

(5) אֱמוּנָתוֹ, *his faithfulness, fidelity* in keeping his promises.

No. XLVII. Ps. 93.

(1) מֶלֶךְ, 149, *reigns, is king*.—גִּאּוּרָה, Dec. I., *with majesty*, 511, לְבָבְשׁוֹ being the other Acc. here, which is implied after לְבָבְשׁוֹ. Meaning: 'He is all-surrounded with majesty or glory, he is exceedingly majestic or glorious.'—לְבָבְשׁוֹ, in the second σιγος, implies a repetition of גִּאּוּרָה, 562, thus marking intensity by repetition.—עַל הַתְּאֲזָר, *he girdeth himself with strength*, as before in the case of גִּאּוּרָה, תְּבִיבָה, 3d fem. Fut. of Niphal, from כּוּן, and agreeing with תְּבִיבָה, which is fem. and has immutable vowels; the world is *made firm*.—תְּבִיבָה, *id.* from מוֹסֵד.

(2) מִיָּמֵינוּ, *lit. from then*, i. e. from ancient times, of old; for it is parallel with מִיָּמֵינוּ in the next line.

(3) נְהַרְרוּת, *floods*, a figurative term, designating an overwhelming multitude of threatening enemies. The repetition in the next line, denotes intensity.

(4) מִקְלֹחַת, *in comparison with the roaring*, 454. The adjective which precedes this comparison, אֲדִיר, follows below.—אֲדִירִים, i. e. with מִ implied, [*in comparison with*] *the mighty waves of the sea, Jehovah in his lofty place is mighty*. Meaning: 'God in heaven is mightier than all my strong and numerous enemies.' After אֲדִירִים, מִיָּמֵינוּ is implied.

(5) עֲדוּתֶיךָ, *thy testimonies*, i. e. thy promises, assurances.—נֶאֱמָרוּ, 226.—נֶאֱמָרוּ, Pilel of נֶאֱמָר, 292.—לְאֶרֶץ, before which נֶאֱמָרוּ is implied, 562. For Dagh. in ק, see 75. a.—לְאֶרֶץ, *for a length of days*, i. e. for a long time, for ever.

No. XLVIII. Ps. 65.

בְּמַנְצֵה, (title), *to the overseer*, i. e. the chief chorister, or-leader in the music; *to him who has the direction or oversight*; comp. 2 Chron. 2: 2, 18. 34: 12.—In שִׁיר . . . מְזֻמָּר, (so also in Ps. 67: 68, 87, and שִׁיר מְזֻמָּר in Ps. 48: 66, 83. 108), one of the words is supposed by Rosenmueller, Gesenius, and others, to be

pleonastic; as in the phrases *הַכְּמָה בִּינָה*, *sapientia intelligentine*; *עַד-שָׁלַל*, *praeda spoli*; *חֻקֵּה דִתְוִירָה*, *statutum legis*; *עֲבָדִים*, *servus servorum*. But with this explanation I do not feel satisfied. I should much rather believe that *שִׁיר* has reference either to the kind of poetry of which the psalm is composed, or to the kind of music in which it was to be sung, or to something which was concerned with the manner of its recital.

(2) *לְךָ דְמַיָּה*, lit. *to thee is quiet expectation*, i. e. *to thee I look in quietude, confiding in the aid which thou wilt afford.*—*דְמַיָּה*, i. q. *דְמַיָּה*, 41, a noun with the ending *יָה*—which is equivalent to *יָת* or *יָה*.—*יָה*, i. e. *יָה*, from the preceding phrase.—*בְּצִיּוֹן*, i. e. *who dwellest in Zion.*—*נָדָר*, viz. *the vow* made in the day of calamity, and to be paid after deliverance from it.

(3) *שֹׁמֵעַ*, *O thou who hearest.*—*עָדֶיךָ*, from *עַד*, unto, 407. *b.*—*בָּשָׂר*, *flesh*, noun collective here, for *men*, and so it takes a verb plural.

(4) *דְּבָרֵי עוֹנָה*, *iniquities*, the word *דְּבָרֵי* signifying *matters of*, and *matters of iniquity* means *iniquities*. The form of expression is pleonastic.—*גָּבְרוּ מִי*, *are stronger than I*, 454. Note.—*פְּשָׁעֵינוּ*, *as to our transgressions*, 415 and 416. *b.*—*תְּכַפֵּרֵם*, *thou dost cover them*, i. e. *thou dost forgive them*.

(5) *הֵצֵא אֹתָם-אֲשֶׁר תִּבְחַר*, i. e. *happy they whom thou wilt choose*, or, *happy the people whom thou chooseth*, q. d. *happy they who are, like Israel, thy chosen people*. For the ellipsis of *אֲשֶׁר*, see 553. *f.*—*וְתִקְרַב יִשְׁבֶּן*, [whom] *thou makest to approach nigh [to thee], that they may dwell*, etc.; i. e. *whom thou admittest to worship in thy temple, where thou dwellest, and who thus enjoy near approach to thee*, q. d. *are treated as confidential or beloved friends*. The forms of expression are elliptical; out of poetry we might expect, *וְתִקְרַב יִשְׁבֶּן*.—*הַיְצִירָה*, i. e. *the temple*.—*נִשְׂבְּעָה*, 205.—*בְּטוֹב*, *with the happiness*, or, *with the enjoyments*.—*קִדְשׁ הַיְּקִדָּשׁ*, before which *בְּטוֹב* is to be repeated, 562, [with the enjoyments] *of thy holy temple*; *קִדְשׁ* in this case, making the adjective, 440. *b.*

(6) *נִירָאוּת*, i. e. *terrible to the enemies of God's people.*—*בְּצִדְקָה*, *in justice*, viz. *to the heathen.*—*תַּעֲנֵנִי*, *dost thou respond*

to us, viz. to our prayers; or, by deeds which strike terror into our enemies, dost thou, in justice, answer our supplications.—*מִבְטָח*, *the object of the trust or confidence*.—*קְצוֹת*, const. plur. of *קָצוּ*, one of the very few nouns which permit a furtive vowel before י at the end of a word; see 120. *b*.—*קְצוֹתֵי-אָרֶץ וָיָם*, *the extremities of the earth and sea*, means, the most distant parts of the world, or, all the world.—*רְחוּקִים*, from *רָחֵק*, agreeing with *קְצוֹתֵי* implied, 562; in English we may say, *even the most distant*, viz. extremities.

(7) *מִכִּיחַ*, Part. Hiph. of *כָּחַח*.—*בְּכֹחוֹ*, *by his power*; for the change of person here, see 565. *a*.—*נֶאֱזָר*, *he [God] is girded*, Niph. Participle.

(8) *מְשַׁבֵּיחַ*, Part. Hiph., *who stilleth, composeth*.—*שִׁבְיָה*, Dec. III., *the noise, the tumult*.—*וְהִמְנוֹן לְאֻמִּים*, *even the tumult of the nations*; an epexegetis of the preceding expressions.

(9) *מִקְצוֹתָהּ* (63 קְצוֹת), Dec. XII; from *קָצוּהָ*.—*קָצוּהָ*, for *מִ* see 506; *thy miraculous deeds*, or, *thy wonderful exhibitions*.—*מוֹצָאֵי בֹקֶר*, lit. *egressus manè*, *the outgoings of the morning*, here put for *the oriental regions*.—*וְעֶרֶב*, *and of the evening*; but here is *Zeugma*, as the critics call it, *מוֹצָאֵי* (the appropriate name for the setting of the sun at evening) being here implied, 568.—*תִּרְיֶיךָ*, reg. Fut. Hiph. from *רָצַח*, 263. Rem. 2.

(10) *וְהַשְׁקָתָהּ*, Polel of *שָׁקַח*, with suffix.—*רַבָּה*, *much, abundantly*, as an adverb here.—*פְּלֵגַת אֱלֹהִים*, *the river of God*, either the river which God provides, or, a great river, 456. *e*.—*מְלֵאָה*, *is full of*.—*בִּי-כֵן תְּכַיְּנָהּ*, *when thou hast thus made provision for it*, viz. by watering the earth abundantly.

(11) *רִיחַ*, I take as the Inf. abs. of Piel, and standing for *רִיחַהּ*, 517, *thou dost copiously irrigate, dost cause abundantly to drink*.—*נָחַח*, Inf. Piel of the same construction as *רִיחַהּ*.—*גְּדִידֶיךָ*, plur. with Yodh omitted, 336. Note 4 (5). 1.—*בְּרִבִּיבִים*, *with the drops*, viz. of rain, *תִּמְלִיגָתָהּ*, Polel of *מָגַע*.

(12) *שִׁנְתָהּ טוֹבָתָהּ*, *thou crownest*, i. e. *thou adornest*.—*שְׁנַת טוֹבָתָהּ*, lit. *the year of thy goodness*, i. e. *the year in which thy goodness has been displayed*, 424.—*וּמִצְעָתָהּ* etc., and wherever thou goest, there are exuberant fruits of thy bounty.

(13) נָאֹזֹת, Dec. XI., from נָאָה, *the pastures* of the desert distil דִּשְׁן (implied).—וְגִיל, *and with joy* do the hills gird themselves.

(14) בָּרִים, from בָּר, Dec. II. *d*; *the pastures* are clothed with flocks, i. e. greatly abound in them.—בֶּרֶךְ, *with grain*; also written בָּר.—יְהִירוּעֲנָה, Hithpolel of רוּעַ, *they shout*; Fut. as present, 504. *b*; and so of יִשְׁירוּ (Fut. Kal. of יָשַׁר), which follows.

No. XLIX. Ps. 46.

לְבָנֵי קֹרַח, *of the sons of Korah*, i. e. לְ אֹתוֹרִיס. Who these persons were, is not altogether certain. The probability is, that they were the descendants of Korah, who perished in the rebellion, Num. 16: 1 seq. It is certain that all his children did not perish with him, Num. 26: 11. It is certain also, that some of their descendants were among those who presided over the tabernacle music; see 1 Chron. 6: 22, comp. vs. 31—38, where it appears that Heman was one of these overseers. In 1 Chron. 9: 19, we find Shallum, a descendant of Korah, mentioned as one of the overseers of the tabernacle, and it appears that he belonged to a family called *Korahites*. These last are mentioned also, in 1 Chron. 26: 1, and 2 Chron. 20: 19, as being among those who were engaged in religious music. Heman (mentioned above) seems to have been quite a distinguished person, in the time of Solomon, 1 K. 4: 31. From all this, it would appear that there were men of eminence among the Korahites, in the time of David and Solomon, and the probability is, therefore, that the Psalms inscribed לְבָנֵי קֹרַח, belong to them as authors. These are Psalms 44. 45. 46. 47. 48. 49. 84. 85. 87. 88. In style, they differ very sensibly from the compositions of David; and they are some of the most exquisite of all the lyric compositions which the book of Psalms contains. The title was probably affixed by some editor of a later age; who knew only the general report that the Psalms in question belonged to the sons of Korah, and could obtain nothing certain, as to the individuals who were their respective authors.—קָזְמוּת, plur. only; found also in 1 Chron. 15: 20.

Gesen., 'a key in music;' Rosenm., 'a musical instrument.'—The former seems more probable; comp. 1 Chr. 15: 20 with v. 21. Does not עֲלִמֹת mean *treble* in v. 20, in distinction from שְׁמֵרִית, *bass*, in v. 21? If עֲלִמֹת be elliptical, for קוֹל עֲלִמֹת, *the voice of maidens*, it may very naturally designate *the treble*.

(2) לָנוּ, Dat. *commodi*.—וְעֵז, *our means of strength*, i. e. *our defender*.—בְּצָרוֹת, from צָרָה, Dec. I., because the first Qamets is immutable.—עֲזָרָה, Dec. XII.—נִמְצָא, Part. Niph. masc., agreeing with עֲזָרָה fem., by a *constructio ad sensum*, see also, 490; *inveniendus, ad manus, promptus, at hand, of easy resort*; נִמְצָא may be construed, also, as having יְהוָה for its subject.

(3) בְּהִמְרֵי אָרֶץ, Hiph. Inf. of מֵרַח; therefore we will not fear, *in respect to a change of the earth*, or, *when the earth changes*, i. e. should the earth change, and sea become dry land, and dry land sea; "si fractus illabatur orbis."—וּבְמִיֵּט הָרִים, *and should the mountains quake in the midst of the seas*, i. e. should the deepest foundations of the world be convulsed with earthquakes.

(4) יִהְיֶמוּ יְהַמְרוּ, *let [the waters] roar tumultuously*, the first verb (from הָמָה) being rendered adverbially, 533. 'Should the mountains shake בְּגִלְגֻּלָּתוֹ, *with the swelling thereof*,' viz. of the sea.

Thus far the figurative language employed by the writer, describes the commotions and threatening troubles of the times in which he wrote. He proceeds to open a more cheering prospect; not that of angry and overwhelming waves, but that of fields watered by copious streams, which gladden the country where they flow.

(5) נָהָר, [there is] *a river or stream*,—פְּלִגְיֵי, means the channels or rivulets deduced from it, (in the oriental manner), and directed as convenience may demand.—עִיר אֱלֹהִים, lit. *the city of God*, viz. Jerusalem; but the whole is figuratively said.—קֹדֶשׁ מִשְׁכְּנֵי, *the holy dwelling place*, 440. b.—בְּקֶרְבָּהּ, *in the midst of her*, viz. of the city.—לְפָנֶיהָ בֹּקֶר, *at the approach of the morning*, lit. *at the turning towards*, i. e. very early, in good season, opportunely.

What was before *figuratively* pourtrayed, is now more *literally* described.

(7) יָתַן בְּקוֹלוֹ, *he uttered with his voice*, where some comple-

ment in the Acc. after נִתֵּן seems to be necessary, viz. רָעַם, *thunder*, or some like word; comp. 1 Sam. 7: 10. Ps. 18: 14.—תִּמְוֶגַּע אֶרֶץ, *the earth melted*; an exceedingly vivid description of the powerful effects of Jehovah's mere word of rebuke.

(8) יְהוָה צְבָאוֹת, *Jehovah of hosts*, i. e. God of the hosts of heaven.

(9) לָבוֹי, Imp. of לָבַי. —מִפְעֻלֹת, const. pl. of מִפְעֻלָּה, Dec. XI.—אֲשֶׁר-שָׁם, *who made, caused*.—שָׁמָּה, from שָׁמָּה, viz. in our land.

(10) But now, how different the scene! מִשְׁבִּיתָה, *he maketh to cease*, etc.—עַד קֵצָהּ, *even to the remotest parts of*.—קָצַץ, *he cutteth off*, viz. the sharp or wounding point; or, *he cutteth in sunder*. —עֲגֻלֹת, *the chariots of war*.

(11) הִרְפּוּ, Hiph. Imp., addressed to the enemies of God's people; *cease your vain efforts*.—וְדַע, Imp. of יָדַע, *and know*, that I have the sovereign control of all.—אֶרֶץ, from רָגַם, 181. Note 2.—סִגְלָה, prob. *interlude*, viz. with instrumental music; so the Seventy, *διαψαλμα*, *an instrumental chorus*; perhaps from סָגַל or סָלַל, *to lift up, to elevate*, viz. the instruments of music, in this case.

No. L. Ps. 29.

(1) בְּנֵי אֱלֹהִים, *ye sons of the mighty*, or, *ye sons of the gods*, an honorary title of nobles and princes; comp. Ps. 89: 7. Some understand it of *angels*, in both places. Sept. *υἱοὺς αἰώνων*, *the sons of rams*, i. e. lambs; and so all the ancient versions, with Houbigant, making אֱלֹהִים the plural of אֱלֹהִי; a most singular example of failure in taste to perceive the beauty and meaning of poetry.—וְהַבֵּי etc., *ascribe to Jehovah glory and power*.

(2) כְּבוֹד שְׁמוֹ, *the glory due to his name*, i. e. to him, 424.—בְּהִדְרַת קָדְשׁ, *in sacred ornament, with holy splendor*, viz. dressed in sacred, splendid attire, becoming those who approach the presence of the Majesty of Heaven; see 440. a.

(3) קוֹל יְהוָה, here means *thunder*; as the sequel plainly shews.—עַל הַמַּיִם, *above the waters*, viz. the waters which are in the firmament, the waters in the clouds; comp. Gen. 1: 7.—אֶל,

הַקָּבוֹד, *the glorious God*, 440. *a.*—‘Jehovah is above the mighty waters,’ expresses his supremacy, or his omnipotent control.

(4) בְּכֹחַ, *lit. with strength*, i. e. strong, powerful, 442.—בְּדִקְדָּר, *lit. with majesty*, i. e. majestic, 442.

(5) שִׁבַּר אֶרְזִים, describes the effects of the lightning, in rendering the lofty trees on the mountains of Lebanon.—הַלְבֵּנוֹן, from לָבֵן *to be white*, and so, *White-mountain*.

(6) יַרְקִידֵם, *he maketh them to leap*, i. e. the mountains; referring to the rocking of them under the awful reverberations of the thunder.—כְּמוֹ, poetic form for כִּי.—שִׁרְיוֹן, the Sidonian name of mount Hermon, (see Deut. 3: 9), which the poet here employs as a diction somewhat more ornate, perhaps, than the common appellation.—בְּנֵי-רֶאֱמִים, *the young buffalo*, or, *the young wild ox*.

(7) חִצַּב לַהֲבוֹת, *divideth the flames* of fire, I refer to the scattered lightning, which so frequently appears in a thunder-storm. Rosenmueller seems to think that it means, ‘the thunderbolts striking fire.’

(8) יִהְיֶה, Hiph. Fut. as Present, from חוּל, 504. *b.*—קֶדֶשׁ, *Cadesh*, the desert through which the Israelites passed, on their way to the promised land.

(9) יִחְוֶלֶל אֵילֹת, from אָלָה.—יִחְוֶלֶל אֵילֹת, *maketh the hinds to bring forth*. It is said, that parturition is exceedingly difficult among this species of animals; and hence the effect of the thunder is represented as being very great, by this description. The simple meaning is, that the terror occasioned by the thunder, produces the effect in question, which is often a well known consequence of terror; see 1 Sam. 4: 19.—יִהְיֶה שֶׁן יִעֲרֹת, *it lays bare the forests*; which marks the effects of lightning on the trees, as it strips them of their bark and foliage, or scorches both so as to destroy all power of vegetation.—וּבְהֵיכָלוֹ, *and in his palace*, which appears to be the original meaning of the word; *temple* is a secondary meaning. In Ps. 11: 4 and 18: 7, the word seems clearly to be used for *palace in heaven*; which recent commentators suppose to be here meant.—כָּל-וָ, *every one*, all of the אֱלֹהִים, v. 1, the suffix וָ being *pronomén multitudinis*, as in Jer. 6: 13. Ps. 53: 4. Is. 15: 3 (written בְּכֹלָה), and often elsewhere.—אֶמֶר, *de-*

clares, speaks forth, celebrates.—כְּבוֹד, i. e. כְּבוֹדוֹ, *his glory*, viz. the glory of God. So De Wette; but Rosenmueller quite diversely, thus; ‘In his heavenly temple, throughout the universe (כְּבוֹדוֹ), the voice of Jehovah speaks his glory;’ i. e. the thunder proclaims the divine glory in heaven above, and throughout all the universe below; an expression, which, if correct, is at least a *ἅπαξ λεγόμενον* of the Scriptures.

I must differ from both of these commentators. In vs. 1, 2, princes and nobles, (so I understand it), are called on to praise God, on account of his power and glory; to praise him in their sacred, splendid attire, כְּבוֹדֵיהֶם-קָדְשׁ, i. e. garments such as those put on, who worshipped in the temple or tabernacle, in Jehovah’s immediate presence. Then, after recounting the ensigns of Jehovah’s power and glory, in wielding the thunder and directing the lightning, the poet resumes his exhortation; *let every one in his palace (temple) celebrate his glory*; the same idea as in the first part of the Psalm, except that here is a little amplification, כְּבוֹדוֹ instead of כְּבוֹדוֹ. In this way, the sentiment is natural and easy, and is consentaneous throughout. The simple meaning is; ‘Ye who worship in his temple, princes and people, celebrate the glory of him, who wields the thunder and lightning of heaven.’

(10) יָשָׁב, *sits enthroned*, comp. Ps. 2: 4. 9: 8. 55: 20, et al.—יָשָׁבָה, *on the flood*; comp. Ps. 9: 5, יָשָׁבָה לְכִסֵּא, *thou art seated on the throne*, a clear case of similar usage; comp. also יָ, signifying *in*, with regard to *state or condition*, as Is. 1: 5. Ps. 69: 22. 45: 15. By יָשָׁבָה here, I understand (with Gesenius and De Wette) *the ocean or flood* above the clouds or firmament; see Gen. 1: 6, 7. Meaning: ‘Jehovah, who wields the thunder, also directs, controls the flood of water, which the thunder-cloud bears in its bosom.’ Rosenmueller: ‘Jehovah who controlled the flood of Noah, still directs, and always will control, the tempests of the skies.’—יָשָׁב etc., *Jehovah will sit enthroned as king forever*.

(11) עֵז, lit. *strength*, metaph. *protection, strong hold*, i. e. protector, the abstract being put for the concrete.—בְּשָׁלוֹם, *with safety, with a peaceful state*.

No. LI. Ps. LIII.

(1) רָעִי, Part. of רָעָה, *my shepherd*. David, who was in early life a shepherd's boy, and who probably retained, ever afterwards, a vivid remembrance of his former condition, here uses the charming imagery which is borrowed from pastoral life, to designate the tender care that God had exercised over him, and the kind provision which had been made for all his wants. Comp. John 10: 11—14. Is. 40: 11.

(2) יִרְבִּיצֵנִי בְּנִצְחֹת דָּשָׁא, *in pastures of tender herbage*.—יִרְבִּיצֵנִי, *he maketh me to lie down*, lit. applied to quadrupeds only; but the connexion here demands a verb of this nature, because the object of it here is *the flock* or *the sheep*. The whole denotes, *repose, quietude, a state of safety*.—מֵי מְנוּחָה, *waters of stillness, still waters*, in distinction from rapid torrents, where there might be hazard in watering the sheep.—יִנְהַלְנִי, *means, to lead out*, as a shepherd does his flock, in order to water them.

(3) בְּפָשִׁי יִשְׁוֹבֵב, *he restores my life*, i. e. he invigorates, reanimates me, when weary and fainting, viz. from being exposed to the heat and drought of summer; for the pastoral imagery is still continued.—יִנְהַלְנִי, Hiph. Fut. of נָהַל. —בְּמַעְגַּי־צֶדֶק, lit. *in the paths of rectitude*, i. e. in the right paths, 440, so that I may not wander from the fold, or fall into danger.—לְמַעַן שְׁמוֹ, *for his name's sake*; fully expressed in Ps. 79: 9, עַל־דְּבַר כְּבוֹד שְׁמֶךָ, *on account of the glory of thy name*, which in the next hemistich is expressed by לְמַעַן שְׁמֶךָ. So 1 K. 8: 41. The word שֵׁם is often used in the sense of *glory, fame, honour, reputation*. De Wette however interprets thus: 'Because thou art named Jehovah.' The sense is well, but the *usus loquendi* can hardly be vindicated.

(4) אֶלֶף, Fut. of יָלַף.—גִּיא, const. of גַּי, Dec. VI., 363. 4. —צֶל מָוֶת=צֶל־מָוֶת, *shadow of death, death-shade*, i. e. darkness such as exists in the tomb, total and frightful. Meaning: 'Though I may be placed in circumstances apparently most hopeless and distressing.'—רֹדֶךְ, 149.—שֶׁבֶטְךָ, *thy rod*, here *the shepherd's crook*, by which he guides, restrains, and controls his sheep.—מִשְׁעֶנְיֶיךָ,

thy staff, the same as the preceding שֶׁבֶט; save that here the use of it as a *staff* is indicated, there the use of it as a *crook*. No translation can well express the delicacy of the original.—יִנְחֵמְנִי, Fut. Piel, 41 and 63, *give me comfort or support*, or, *cheer me*; i. e. the idea that God will be his *guide* and *support*, cheers him when in the deepest, darkest valley of affliction.

(5) לִפְנֵי, *for me*, 475. 2. b.—נִגַּד צִרְרֵי, *in presence of mine enemies*; i. e. such is the provision thou hast made for my peaceful and happy support, that I can sit down and feast, in the presence of my enemies, without any fear of disturbance.—דָּשַׁנְתָּ, lit. *thou hast made fat*, i. e. thou hast anointed my head with oil; an expression borrowed from the oriental custom of copiously bedewing the head with perfumed oil, on festive occasions, see Matt. 26: 7. Ps. 45: 8 (7). Ecc. 9: 7, 8. Amos 6: 6.—רִוְחָה, *ubertas, abundance, overflowing*, from רוּחַ. The idea is that of a plenteous banquet, in which the cups are filled to overflowing.

(6) וְנִשְׁבַּחְתִּי, Inf. with soff. from נִשְׁבַּח, 247. a.—בֵּית יְהוָה etc., i. e. I shall be permitted, in circumstances of quiet and plenty, to worship before my God, all my days. How earnestly David desired the privilege of worshipping in God's house, is sufficiently testified by many psalms, which shew the very high value that he put upon this privilege.

No LII. Ps. XXIV.

If we suppose this Psalm to have been composed, and sung, at the time when the ark of the covenant was brought up to Zion by David, (2 Sam. 6: 1 seq. 1 Chron. 15: 1 seq); or on the occasion of the temple being dedicated by Solomon; and that it was sung responsively by priests and people, (as bishop Lowth conjectures, Lect. 19); the beauty and force of it cannot fail to be perceived and felt by the reader. If the inscription is to be trusted, David was the author of the psalm. This may have been the case, even if it was first sung at the dedication of the temple; for David, who had prepared ample materials for this building, may have prepared a song also for the occasion of its dedication.

(1) מְלִוּאָה, *the fulness of it*, viz. of the earth, i. e. whatever it contains, all that is on it or in it.—הַבֵּל, a poetic appellation, clearly a synonyme here of אֶרֶץ.—יִשְׁכְּבִי בָהּ, 432. a.

(2) עַל הַיָּמִים יִסְדָּהּ, *he founded it upon the seas*, i. e. he (Jehovah) built the earth upon the seas. Such is the Scriptural representation of this subject. See Ps. 18: 16 (15), where it is said, 'The channels of the waters (the sea) were presented to view,' and the parallel hemistich responds, 'The foundations of the earth were disclosed;' i. e. the channels of the great deep are the foundations of the earth. So Ps. 136: 6, 'To him who spread out the earth upon (עַל) the waters.' Comp. Prov. 8: 29. 2 Pet. 3: 5, 6. Thus were the Hebrews accustomed to think and speak, respecting the construction of the earth. That it is not philosophically correct, i. e. that water does not constitute the interior part of our globe, cannot well be shewn, perhaps not even rendered probable. But if it could be, there would be no more objection, surely, to the sacred writers' speaking of this subject *more hominum*, than there is to their saying, that 'the sun rises and sets,' or to our daily affirming the same thing. Nothing can be more manifest, than that the Scriptures were not given to teach astronomy, geology, or any of the physical sciences; and, consequently, whenever any thing connected with these is the subject of affirmation, the common popular modes of expression are every where employed by them. So, even after all our knowledge of the Newtonian principles of astronomy, and our universal assent to their correctness, we still continue to speak of the sun, as *rising* and *setting*; and who is deceived or misled by this? We ask for the sacred writers only the same liberty of employing language, of which all other writers avail themselves; and when this is granted, the case needs no further explanation.

יְכוּנָה, Polel of כּוֹן, the accent falling on the penult Sheva, and making a Seghol of it, 148. a, occasions the vowel, that would otherwise be written under the first נ, to be dropped, i. e. instead of יְכוּנָה, we have the present form. The sentiment of this σιγῆς is altogether parallel with that of the one which precedes it; נִתְּרוֹה being here employed as a synonyme with יָמִים.

(3) But who can presume to approach the presence of this great and glorious God? Who shall draw nigh to him, and worship acceptably before him?—בְּהַר-יְהוָה, *the mount of Jehovah*, i. e. Zion where the ark of the covenant rested, and where God dwelt.—בְּמִקְוֹם קֳדָשׁוֹ, lit. *in the place of his holiness*, i. e. in his holy place, 440, in his sanctuary.

(40) נָקִי בַּיָּדַיִם, lit. *the clean of hands*, נָקִי const. of נָקִי, like the Latin, *integer vitae scelerisque purus*. Adjectives are often employed in this manner, 423.—וְיָבֵר לֵבָב, and *pure of heart*, is the same construction. Both are figurative expressions, denoting innocence of heart, and blameless external deportment.—לֹא-נִשְׁפָּטָה לִפְנֵי יְהוָה נַפְשׁוֹ, a *locus vexatus*, as the critics say. Stange, and after him De Wette and Rosenmueller, make it the same as Ex. 20: 7, לֹא הִשָּׁתָּחֵה אֶת-יְהוָה שֵׁם יְהוָה לִפְנֵי, making נַפְשׁוֹ to mean not merely *him*, i. e. Jehovah, but also *the name of Jehovah*; a forced construction, which can not well be supported by any example. What can נַפְשׁוֹ נִשְׁפָּטָה, to utter *him* mean? Much more easy and natural does it seem to me, to interpret it thus; *Who has not sworn to a falsehood intentionally*, i. e. בִּנְפִשׁוֹ, 559. So the Syriac, ܐܢܝܡܐ ܕܢܦܫܐ, *cum animo suo*; and the Chaldee nearly so, *in dannum animae suae*. In rendering נִשְׁפָּטָה *sworn*, the verb is taken elliptically, as a *constructio praeognans*; and surely if we consult Ex. 20: 7 and Deut. 5: 11, there is no difficulty in this. אֶת-יְהוָה is implied; but then this is accordant with frequent usage of the like nature, in regard to נִשְׁפָּטָה; while the construction of the critics above named, is foreign to all usage. Sentiment: 'Who has not intentionally called on God to witness that which is false.'—So the *στίχος* which follows explains it, 'Who has not taken an oath to a falsehood.'

(5) יִשָּׂא, *he shall receive*, not without a design of *paronomasia* here. He who לֹא נִשְׁפָּטָה, *has not sworn to a falsehood*, יִשָּׂא, *shall receive* etc. The *paronomasia* appears sufficiently evident, although I do not find it noticed by the critics. See 571. d.—וְצֶדֶקָה, *favour, kindness*.

(6) יָדָה, *this*, viz. such is the generation etc.; i. e. such are the acceptable worshippers of him who created the world, and to

whom it belongs.—דָּוִד, *genus, race, class*.—דָּרָשׁוּ, not without *paronomasia* again with the preceding word, 571. *a*, or *d*.—פָּנֶיךָ, lit. *thy face*, i. e. thee, 475. 2. *b*.—Those who seek thee יִעֲקֹב, are Jacob, i. e. true Jacobites, or Israelites. So Rosenmueller and De Wette. I prefer the *elliptical* construction, יִעֲקֹב אֱלֹהֵי for יִעֲקֹב, as it is expressed in Ps. 20: 2. 46: 8, 12.

(7) שָׂאוּ etc., may be construed thus: 'Be ye more elevated, so as to make a more spacious way for the entrance of the glorious king,' (so De Wette, Lowth, and many others); or 'Be ye elevated, be ye built lofty and magnificent, in a manner worthy of the residence of the King of kings,' (so Rosenmueller). Whoever examines the architecture of the eastern palaces and temples, and sees what boundless expense was laid out upon their lofty and magnificent porticos, will probably feel, that the second mode of interpretation is the most significant. If David wrote this psalm, in anticipation of the building of the temple, the words thus understood would be full of meaning. Whoever wishes to understand them in their extent, let him survey the plates which present us with views of the Egyptian temples at Thebes and other places. Our text so interpreted, means thus: 'Raise high the porch of the royal palace; make it worthy of the king of heaven and earth.' Comp. what is said on the appellation, *Sublime Porte*, in Part II. No. XLVIII.—פְּתָחַי עוֹלָם, *permanent, eternal doors*, in contradistinction, (it is natural to suppose), from the mutable and moveable tabernacle, which had never obtained a permanent station; comp. 2 Sam. 7: 7, 8. 1 K. 8: 13.—וַיָּבֵיִא, *that* [the glorious king] *may enter*.

(8) מִי־זֶה, interrog., *who this?* i. e. who is this? The gates seem to be represented here, as asking, with astonishment, Who is the glorious king, that is about to enter? To which the poet replies, יְהוָה עֶזְרוֹ וְגִבּוֹר, *Jehovah strong and mighty*, i. e. *Jehovah potentissimus*, 438. *d* and Note.—בְּמִלְחָמָה, *mighty in battle*, which epithet refers, no doubt, to the many signal deliverances from their enemies, and victories over them, which Jehovah had wrought for the children of Israel.

If we suppose our Psalm to have been sung, when the ark of

the covenant was introduced into the temple, in which was Jehovah's throne, and where he dwelt, we may see an appropriate reason why the portals of the temple are required to be lofty and magnificent. Jehovah was, indeed, in a peculiar sense, to enter the temple. The ark itself seems to have borne the name of him who sat enthroned upon it, (see 2 Sam. 6: 2, comp. Num. 10: 35, 36); so that there was a double propriety in the expression, that Jehovah was to enter the temple gates, when the ark came in.

(9) The call for a lofty porch, worthy of Jehovah's place of residence, is repeated, in order to make the deeper impression; *וְשֵׁנִי* etc.

(10) The question and answer also are repeated, for a like reason. In the answer, we now have *יְהוָה. יִצְחָאֵה*, instead of *יְהוָה. עֲזֹרָה וְגִבּוֹר* as before; the idea being substantially the same in both cases.—*הוּא מֶלֶךְ*, *he*, viz. Jehovah, and none other, *is the king of glory*.

It is not improbable, that this psalm, (and also many others), was sung responsively by the temple choir; in which case the dialogue form of it would be strikingly represented. On the subject of such responsive singing, see Lowth, *Lectt. on Hebrew Poetry*, Lect. 19; and for the present Psalm, comp. Lect. 27.

No. LIII. Ps. XIX.

The inscription assigns this psalm to David; nor is there any good reason to suppose that this assignation is not well-grounded. God, as revealed in the book of nature, is the subject of vs. 2—7; God, as exhibited by the purity and excellence of his revealed precepts, is the subject of vs. 8—15.

Rosenmueller (1st edit.), De Wette, and Stuhlmann, suppose this psalm to be a compound of two different ones, because of the two subjects which it presents, and the difference of parallelisms between the first and second part. But in the recent edition of Rosenmueller's Commentary, he says, . . . "*olim in hanc incidimus conjecturam . . . Quae tamen parallelismi diversitas qualis sit,*

non indicavit vir doctissimus, (De Wette). *Sed missam jam facimus istam conjecturam, ut minime necessariam.*" May the candour so ingenuously displayed here, be extended to many other "conjectures," which this able critic still defends!

(2) הַשָּׁמַיִם, *the heavens*, i. e. the heavenly bodies, by their motions, splendor, and utility, declare the power and glory of their Maker.—הַיָּרְקִיעַ, *the firmament*, i. e. the expanse above us, in which all the heavenly bodies appear to be placed, and to move; see on Gen. 1: 7.—מַגִּיד, Hiph. Part. of נָגַד.—מַעֲשֵׂה יָדָיו, *the work of his hands*, i. e. the work performed by him, *hands* being used only as a symbol of operative power. Meaning: 'The expanse of heaven exhibits evidence of divine, creative power and glory.'

(3) יוֹם לְיוֹם, *day unto day*, i. e. one day unto another.—נִבְיֵץ, Hiph. Fut. of נָבַע, *proclaims, utters*, 504. b.—אָמַר, *speech, declaration*.—יְהַלֵּל, Piel. Fut. of הָלַל, used as a general Present, 504. b.—הִגִּידָהּ, *knowledge*. Meaning: 'One day proclaims as it were to another, the power and glory of the Creator; one night shews to another, knowledge respecting him; and thus the celebration of his praise is continued through all successive time, without intermission.' The idea is exceedingly beautiful, and the personification of day and night, successively handing down to each other the declaration of the divine power and glory, is worthy of the pen of David. 'It is wise to give all nature a tongue, when God is to be praised.'

(4) אֵין etc., lit. *there is no word, no speech, their voice is not heard*, i. e. the heavens and the firmament, day and night, (which declare the glory of God), do not indeed utter articulate speech, or pronounce words; they have no voice which addresses the outward ear.

(5) קוֹמָם, i. e. קוֹ, Dec. VIII., with suffix; *sound*, Sept. φθόγος; Symmachus, ἦχος; but the Chaldee has מִתְחָה, *extension*, which Rosenmueller follows, because the usual meaning of קוֹ is *line, measuring-line*. But how does this parallelize with the following מִלֵּיהֶם, *their words*?—מִלֵּיהֶם, Dec. X., from מִלָּה, Nom. to נִצָּחַה implied. Meaning: 'Although the natural world has no articulate, audible voice, yet it every where proclaims the pow-

er and glory of the Creator.' Before בְּכֵל, at the beginning of this verse, וְ, *tamen, attamen*, seems to be implied, 561. a.—וְשָׁמָּה etc. De Wette renders, *where the tabernacle of the sun is stationed*; certainly with great liberty in respect to the original Hebrew. I find here the beginning of a new strophe, and therefore clear indications that a new verse should commence here. The writer, having spoken of the heavens at large, now proceeds to select the most magnificent object in them, and to present it. The course of thought is: 'The heavens declare the glory of God, etc. In them hath he placed a dwelling [tabernacle] for the sun; which, above all the rest, makes such a declaration.' So the sequel shews.

(6) וְהוּא etc., *and he is like a bridegroom going forth from his bridal chamber*, i. e. the sun comes forth, all splendid and glorious, like the bridegroom in his richest attire, adorned with splendid jewels, and gold-embroidered garments. To apprehend the force and beauty of this image, one must be conversant with the nuptial dresses of the east, which are magnificent almost beyond description.—וְשִׁישׁ etc., (Fut. Kal), *he exults, like a mighty man, to run the race*; another image to pourtray the sun, drawn from a different source. One characteristic of heroes, greatly admired by all the ancients, was, *swiftness in the race*. This touch characterises the motion of the sun in his daily course; as the following verse shews.

(7) מִקְצֵה, Dagh. omitted in ק, 73. Note 3; *from [one] extremity*.—קְצֵיָהֶם, plur. of קֵצֶה, *the extremities of them*, viz. of the heavens; describing the apparent circuits of the sun.—מִחֻמָּתוֹ, *from his warmth*, i. e. from his warming and cheering influence.

Having thus set forth the testimony which nature gives, and in particular which the sun her most splendid work gives, to the power and glory of its Creator, the Psalmist now comes, (which is very natural for every mind deeply imbued with piety like his), to the contemplation of God as revealed in *the Scriptures*.

(8) תּוֹרַת יְהוָה, *the law of Jehovah*, i. e. the Scriptures.—מְשִׁיבַת חַיִּים, (Part. fem. Hiph.), *reviving or refreshing the life or soul*; the expression, no doubt, is figurative here, and means, 'to

refresh or quicken the soul in a *moral* sense.' "Converting" is not agreeable to the *usus loquendi*.—נִצָּמְדָה, *true, free from all error*.—פְּתִי, 148. *a, the simple*, i. e. the inexperienced, the uninstructed.

(9) The same sentiment, or nearly the same, repeated in different words.—יָשָׁרִים, *right*, i. e. not erroneous or deceptive.—בְּרָה, *pure, clear*, having no obscurity, and so—מְאִירָה, *enlightening the eyes*; all in a *moral* sense.

(10) יִרְאַת יְהוָה, *piety, reverence for Jehovah*.—טְהוֹרָה, *pure, free from spot or blemish*.—עֲמֻדָּה לְעֶד, *permanent, lasting, uniform*, not being now one thing, and then another, like human institutions or observances.—אֲדָרְכֵי יְהוָה, *are altogether right*, i. e. are all accordant with each other, correct and true in union or unitedly.

(11) הַנְּחָמָדִים, Part. plur. Niph., the article is used as a pronoun, 412. Note 1, referring to מְשֻׁפָּטִים.—מָפֶז, *than pure gold*, differing therefore from the common זָהָב.—נִפְתַּח צוּפִים, *lit. than the distillation of the honey comb*, i. e. than the honey which flows from the comb; before נִפְתַּח, Dec. XIII., מְ compar. is implied. Both of the images here are *intensive*; the first being taken from one of the strongest passions of our nature, viz. the love of riches; the second, from one of the most delicious of all substances in respect to taste.

(12) The operation or good effect of these 'statutes,' is next described.—גַּם, *moreover, also*, i. e. besides being very precious, thy precepts are of an *illuminating* nature. Obedience to them also is crowned with great reward;—בְּשִׁמְרָם, *in the keeping of them*, Inf. with suff. etc. 521, and Par. XXII.—רָב, 144.

(13) שִׁיאוֹתָ etc., *who can comprehend his errors?* i. e. who can remember and reckon up their extent and their aggravations?—מִנְסֻתָּרוֹת, *from hidden [errors]*, i. e. from those which escape my notice or recollection.—בִּקְיִי, *cleanse me, make me pure*, i. e. forgive me in respect to such offences.

(14) Not only so, but interpose, and 'keep back thy servant from arrogant offences,' מְאִירִים, i. e. from offences knowingly and presumptuously committed.—אִיתָם, *in pause, for אִתָּם*, see 264.

3. *Fut. with Pattahh.*—וְנִקְיָתִי etc., *then shall I be free from much transgression.*

(15) לְרִצּוֹן, 507. b.—לְפָדְיָהּ, 475. 2. b.—צוּרִי, *my rock*, i. e. *my defence, my defender.*—וְגוֹאֲלִי, *and my vindicator or redeemer*, i. e. either, who liberatest or redeemest me from the power and penalty of my sins, (referring to the context); or, who hast delivered me in times of trouble and danger.

A truly beautiful psalm, scarcely excelled by any in the whole compass of the Hebrew lyric poetry, in regard to those qualities which please and delight a pious reader. May every one who studies it, and who can look with rapture on the evidence of the power and glory of God, which the book of nature discloses, be able to turn with still higher satisfaction to the brighter evidences of these and other attributes of the Divinity, which are exhibited by the holy Scriptures!

No. LIV. Ps. XV.

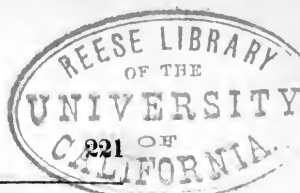
It seems probable, that this Psalm was composed by David, when he brought the ark up from the house of Obed Edom, and placed it in the tabernacle on mount Zion, 2 Sam. VI.

(1) וְיָגוּר and יִשְׁבֶּן, lit. *who shall dwell, sojourn*, i. e. who shall be an acceptable, habitual worshipper there? The answer follows.

(2) הוֹלִיךְ, *walketh*, i. e. *conducteth, demeaneth himself.*—וְיִדְבֵּר, *and speaketh*, the Part. only (in Kal) having such a signification. Piel is the usual conjugation, which has such a meaning.—אִמָּתָה, for אִמָּתָה, 107. 2.—בְּלִבּוֹ, *with his heart*, i. e. who sincerely, heartily, speaks truth.

(3) רָגַל, lit. *runs about*, metaph. *goes about slandering.*—עִל, *with*, used sometimes before a noun signifying the *instrument*, in the same manner as בָּ. לְרִיעָהּ, for לְרִיעָהּ, 336. Note 4 (5). 1; lit. *his associates.*—נִשְׂאָה, *utters.*—קָרְבוֹ, suff. of קָרֹב.

(4) נִמְאָס, Part. Niph.—וְיָאֵת, but.—גְּהִירָע, Hiph. Inf. of רָע, (and not for לְרִיעָהּ, as some have taken it); lit. *to do evil*. Rosenmueller and De Wette, *malum facere*, in the moral sense. But



how will this consist with what precedes and follows? Therefore I construe לְהִרֵעַ, *to do that which is disagreeable, unpleasing*. So רָע and רָעָה are often taken, specially before בְּעֵינֵינוּ. Most evidently the writer could not design to represent the man as acceptable to God, who is sworn to do *moral* evil, and perseveres in it. *Ad sensum* the word is rendered, in our Eng. Version, *to his own hurt*.—רָמַר = רָמַר, 63, from מָרָה etc., *his money he does not loan on usury, or with usury*; for this was forbidden among the Hebrews, see Ex. 22: 25. Lev. 25: 36, 37.—וְשָׁחַד etc., *he takes not a bribe* etc., i. e. as a judge he will not be bribed to condemn the innocent.—וְיָמוּט, Fut. Niph., *shall not be moved*, i. e. he may always dwell in thy tabernacle; or, he shall never be in danger. The Part. עֹשֶׂה is here in the const. state, before the pron. אֲנִי, comp. 432. *h*.

No. LV. Ps. I.

(1) אֲשֶׁרִי הָאִישׁ, *O beatitudes illius viri!*—לֹא הָלַךְ, *walks not*, i. e. is not conversant with, is not familiar with, does not demean himself agreeably to.—עָמַד, in pause, *standeth not*, i. e. does not await the company of sinners, does not associate with them.—וּבִמְוֶשֶׁב etc., *and does not sit in the seat of scorners*, indicates a still more intimate familiarity with the wicked than the preceding σιγχοι.—לִצְיָנִים, those who make a mock at religion and virtue. The repetition of the same idea, (the same with a slight variation), in the three different σιγχοι, means; ‘Who does not in any way whatever unite with, or act like, the wicked.’

(2) בִּי אֵם, *but if*, i. e. ‘happiness to the man who does not walk, etc. *but if* in the law of the Lord etc., [then] happiness to him!’—וּבְחֻרְתּוֹ, *and on his law* will be meditate, etc.—יְוָמָם וּלְלַיְלָה, *by day and by night*, i. e. continually, habitually.

(3) וְהָיָה, *for he shall be*.—פְּאֵגִי, *channels, canals, rivulets*, with allusion to the method in which trees are made to flourish in the East, by means of being watered by little canals.—בְּעֵתוֹ, from עֵת, Dec. VIII, *in its season*, in due time, when one expects it, thus subjecting the owner to no disappointment.—יָבוֹל, from בָּבַל,

with Vav *fulcrum* in the ultimate, 64.—וְכֵל etc., either, *all which it* [the tree] *may produce, shall come to maturity*; or, *all which he undertakes shall prosper*. Usage will support either interpretation. In order to avoid tautology, I prefer the latter; as do Rosenmüller and De Wette. The former is followed by the Chaldee, Faber, Knapp, and others.

(4) לֹא-בִן, *not so*, i. e. it shall not go thus prosperously with the wicked.—כִּי אִם, *but*.—בְּיָמָיו = בְּיָמָיו, but [he shall be] *like the chaff*.—תִּדָּחַזֵּק, Fut. Kal of דָּחַז, with epenthetic suffix; for נִדָּח אֲשֶׁר, see 478.

(5) לֹא יִקְמֶה, *shall not stand, shall not abide*, i. e. shall not continue to hold their place, or to keep in it.—בְּיִשְׁפָּט, *in judgment*, i. e. when [God] judges; which may relate either to this world, or to the next, or to both. The proposition is general.—יִתְּשָׂאִים, *nor*, 558. Note.—בְּעֵרָתָם, i. e. sinners [shall not stand] *with or in the assembly* of the righteous, they shall not be associated with them, nor partake of their rewards.

(6) יוֹדֵעַ, (like the Greek γνώσκω), *approves, is pleased with, regards with favour*; comp. in Ps. 144: 3. Amos 3: 2. Nah. 1: 7.—דֶּרֶךְ, *manner of life, the course pursued*, viz. course of conduct.—הַאֲבֵר, but the way which the wicked pursue, *leads to destruction, perishes*. So De Wette, "Führt zum Verderben." The way itself (an abstract thing) cannot be said literally to *perish*; but the counsel, designs, and efforts of the wicked, (which constitute their way, i. e. manner of life), may well be said to *be frustrated*, (הֲאֵבֵר); and this seems to be the meaning of the writer here. Comp. Matt. 7: 13, 14, 'Broad is the way which leadeth to destruction, etc.'

The general sentiment and nature of this Psalm, probably occasioned its being placed at the head of the whole collection, when it was completed. There are no internal marks, which decide either as to the time or the author of the composition. But with great propriety does it occupy its present place; and it

may be justly said to contain an epitome of all the Psalms which follow.

No. LVI. Ps. LXXXIV.

עֲלִי-הַגִּתִּית, *on the Gittith*, prob. a musical instrument, named either from *Gath*, where it may have been invented, or particularly used; or else from גַּת *a wine-press*, because it was an instrument used in the vintage-music.—לְבָנֵי-קָרָח, see above, No. XLIX.

(2) יִדְּיָרוֹת, fem. pl. of יָדִיד, agreeing with מִשְׁכְּנוֹתֶיךָ, which, though plural, is used for the tabernacle; so occasionally elsewhere, e. g. Ps. 46: 5 (4). 132: 5.

(3) נִבְכְּסָה, 182. b. 4.—כָּלָתָהּ, *pinet, pinet away after*.—לְבִי וּבָשָׁרִי, *my heart and my flesh*, i. e. *I*, or rather, *all of me*, 475. 2. e. d.—יִרְנְנוּ, *cry out*, reg. Piel of רָנַן, 262.

(4) צִפּוֹר, *sparrow*.—קָן, i. e. מִצְאָה קָן, *Dat. commodi*.—מִזְבְּחֹתֶיךָ, *thine altars*, not literally, for on such a place, constantly frequented by worshippers and blazing with fires, the swallows would not build their nests. The meaning is, *place of the altars, in near connexion with the altars*, i. e. on parts of the temple, the roof, etc.—Or the passage may be understood in another way, viz. with אֶמְצָא implied; [*let me find*] *thine altars*, O *Jehovah*, *my בַּיִת*, etc. So Rosenmueller; but I prefer the first method. Vs. 2, 3, shew that the writer was excluded from the privilege of frequenting God's house; v. 4, that this privilege was granted even to sparrows; the conclusion is not stated. But the *σώησις* is sufficiently intelligible and forcible; viz. 'Wilt thou grant to sparrows a privilege denied to me?' How much the writer prized this privilege, he proceeds to tell.

(5) *Blessed*, etc.—יִהְיֶה לְבָרָךְ, *Dagh. omitted in the first בְּ*, 73. Note 3. Meaning: 'So happy are they, who enjoy the privilege of continually frequenting thy temple, that they are constantly lifting up to thee the voice of praise.'

(6) עוֹז-לֹו, i. e. אֲשֶׁר עוֹז-לֹו, *whose glory*, 553. d.—בְּךָ, in pause.—מִסְכְּלוֹת etc., i. e. 'in whose hearts are the ways, viz. the

ways which lead to Jerusalem, where the temple is, and where the pleasure of worship can be enjoyed. Before מַסְלֵי־זֵית one must understand אֲשֶׁר, as also in the preceding clause.—בְּלִבָּבָם, *in whose hearts*, a plur. pronoun suffix, but meaning the same as the sing. one in לוֹ, where the pronoun is *generic*. Sentiment: ‘Happy those who glory in thee, and who cherish an affectionate regard for the ways which lead to thy presence!’

(7) The writer now turns his view to those, who are (as it were) in the act of travelling in the ways mentioned, in order to visit Jerusalem. Such is the nature and object of their journey, and of their hopes, that no misfortunes by the way will render them unhappy. Apparent evils will be converted into blessings.—עֲבָרֵי etc., *should they pass through the valley of Baca*, i. e. of tears or weeping. Baca is the proper name of a place; but here it is figuratively put, for *calamitous circumstances*. The tears shed in this barren, desolate valley, will become *fountains of water*, to quench thirst, and afford grateful refreshment.—מַעְיָן יִשְׁתַּחֲוֶה they will make it [i. e. Baca, tear-valley] a fountain. That is, be there troubles and wants ever so many, God will relieve the one, and provide for the other. Yea, he will abundantly provide; גַּם etc., *yea, with blessings the early rain shall cover [it]*, viz. the valley. That is, ‘those who travel through Baca, shall find this dry unfruitful valley full of springs, and clothed with verdure by timely rains;’ a delightful image of the kindness vouchsafed to those, ‘in whose hearts the ways of Zion are.’

(8) מְדַוֵּל עַד חֵזֶל, i. e. with strength continually increasing as they proceed; “*crescit eundo*.”—יִרְאֶה, Fut. Niph., i. e. [אִישׁ each] *shall exhibit himself, make his appearance* in Zion; none shall stop short in the journey, before it is completed and his wishes are attained.

(9) שִׁמְעָה הַאֲזִינָה, Imp. parag. 207.

(10) מְשִׁיחָה, *of thine anointed one*, i. e. of David whom thou hast anointed to be king.—פְּנֵי before; this word may be rendered *face*, or *person*; but in sense it is expletive.

(11) הִסְתַּחֲפָה, Hiph. of סָפַה; *standing upon the threshold*.—מְדוּר rather than dwelling.

(12) הֵן, *grace, favour*.—וְכָבוֹד, *and abundance*, i. e. abundant favour, 440. For such a sense of כָּבוֹד, see Ps. 49: 17. Is. 10: 3. 66: 12, et al.—בְּתָמִים בְּהֹלָכִים, *to those who live in an upright manner, who behave themselves with integrity*.

No. LVII. Ps. XC.

The title attributes this Psalm to Moses; nor is there any thing in the contents of it, which would render it improbable that he was the author. If we suppose that it was written by him, near the close of life, and after a great part of the adults, who came out of Egypt with him, had fallen in the wilderness, in consequence of having incurred the divine displeasure, we shall see a force and beauty in the language which are peculiar, and well become the pen to which they are attributed.

(1) מְעוֹן, *dwelling-place*, but here in a secondary sense, *refuge*.—לָנוּ, *Dat. commodi, for us*, i. e. for men such as we are; for so the extent of the following words direct us to construe this, in as much as בְּדוֹר וְדוֹר cannot be said of any one generation, and therefore not of that merely which was contemporary with Moses.

(2) יִלְדוּ, *in pause*, 146, *lit. were begotten, or were born*. So the creation of the mountains is sometimes expressed; see a similar expression respecting the dew, in Job 38: 28, 29; and also respecting Wisdom, Prov. 8: 24, 25.—וַתְּחַזְּקֵנִי, *or thou hadst brought forth*, viz. formed, created; a figurative mode of expression, of the same nature as *the birth of the mountains* above.—אֶרֶץ וְתֵבֶל, *the earth and the habitable world*. When conjoined, as here, תֵּבֶל means, *orbis habitabilis, οἰκουμένη*, and so it is often taken for the *inhabitants* of a land. But in many cases, there is no difference between אֶרֶץ and תֵּבֶל.—אֱלֹהֵי אֵל, *thou art God*, i. e. always the same, always God; there is no change, no failure, incident to thee.

(3) But how different is man! Thou turnest him עֶד-דָּבָא, *lit. until he is crushed*, i. e. *until he becomes dust, or to dust*. שׁוֹבִי, *return*, i. e. *to dust*; comp. Gen. 3: 19.

(4) Exceedingly diverse from this is the condition of the ever-

lasting God; who is not affected by any succession or length of time;—*כִּי* etc., *but with him, or before him, a thousand years, etc.*—*כִּי יֵעָבֵר*, *like the day of yesterday, like yesterday.*—*כִּי יֵעָבֵר*, *when it is past*; a vivid image, descriptive of faint impressions on our minds, which is proverbial in the mouth of even the multitude.—*וְאֶשְׁמֹרָה*, i. e. *וְיִבְאֶשְׁמֹרָה*, *being brought from the preceding στίχος, 562.*—*בַּלַּיְלָהָ*, *during the night.* The question has been disputed, whether the Old Testament makes mention of only three watches; or (like the New Testament, Mark 13: 35) has four. The former is altogether the most probable; see Judg. 7: 19. The object of this comparison is like that of the preceding one, viz. to represent as it were the nothingness of a thousand years, in respect to the eternity of God. Rosenmueller construes this verse differently, and (as it seems to me) with a loss of the antithesis which the poet designed to present.

(5) *זָרַמְתָּם*, lit. *thou dost overwhelm them*, i. e. *thou dost sweep away them [men], as with a flood.*—*שָׁנָה יָדֵיהֶם*, *a sleep are they*, i. e. *they vanish, or pass away, like sleep, or as a dream.*—*יָחֵלְתָּ*, *they shoot up, spring up*, like grass in the morning, i. e. like grass when the dews of night have refreshed it.

(6) *הַצִּיץ*, Fut. Kal of *צִיץ*, [which] *is blooming* in the morning.—*וְחָלְתָּ*, (in pause), *and shoots up.* At evening *יִמְחֶלֶל*, *one cuts it down*, 500.—*וְרָבַשׁ*, *and it withers*; a beautiful image of the brevity of human life, often repeated by the sacred writers.

(7) *כִּי-כִלִּינוּ*, *for we are consumed*, 181. Note 2.

(8) *שֵׁחָ*, Praet. Kal. 2 person, from *שָׁחַ*, and put for *שֵׁחָתָ*, 293.—*עֲלֵמָנוּ*, 41 and 63, suff. of *עָלַם*, pass. Part. of *עָלַם*; lit. *our hidden thing*, i. e. *our secret sin.*—*בְּאֵינֶיךָ*, *in thy light*, i. e. *in full light, thou hast fully disclosed our secret sins.*

(9) *פָּסָו*, *turn, revolve, pass away or vanish*, because of thine indignation.—*בְּלִינוּ*, *come to an end.*—*בְּמֹוֹ*, *as*, poet. for *בָּ*.—*הִגָּה*, *a sigh, a murmur, or a thought*; another very vivid image of the brevity of human life.

(10) *יְמֵי שְׁנוֹתֵינוּ*, *as to the days of our years*, Nom. abs., 415.—*בָּהֶם*, lit. *in them* are 70 years.—*וְאִם בְּקִבּוּרָתָם*, *and if by reason of strength*, i. e. *robustness of body, there be 80 years.*—*וְיָרִיבָם*,

from רָדָב, *yet is their pride*, i. e. that in which men boast.—אָנָן, *sorrow, wretchedness*.—גָּזַח, from גָּזַח, [their pride] *passes away*.—זָרַח, *swiftly*.—וְנָפְצָה, Fut. parag. 1 plur. of עָרַף; *and we fly away*; another image of the rapid decline of our days.

(11) מִי־יֹדֵעַ etc., *who knoweth the power of thine anger*, in reference to the destruction of human life, when the divine displeasure is incurred.—וְכִכְרָאתָ עֲבָרְתְּךָ, *and according to thy fear*, i. e. in such a manner as becomes due reverence toward thee, [who acknowledgeth, מִי־יֹדֵעַ], *thine indignation?* Meaning: 'Who knows the extent to which the power of thine anger may punish; and who acknowledges, with becoming reverence, thine awful indignation?' In this simple way of interpreting, this difficult verse becomes quite plain.

(12) בְּיָד הוֹדַע, *so make us to know, teach us*.—לְמִנּוֹת, *to compute, number*; i. e. make us so to reckon upon the brevity of human life.—וְנִבְיֵא, Fut. Kal of בִּיאָה, *that we may acquire*.—לִבְבִי חֲכָמָה, *lit. a heart of wisdom*, i. e. a wise understanding, 440.

(13) עַד־מָתַי, Imp. parag., *turn, viz. from thy wrath*.—שׁוּבָה, *how long?* Αὐτοπαυσίς standing for, 'How long wilt thou delay to have compassion?'

(14) בַּבֶּקֶר, *lit. in the morning*, i. e. soon, early, speedily.—בְּכָל, *during all*.

(15) בִּימֹת, *according to the days*, i. e. make us glad, for as long a time as thou hast afflicted us.—שָׁנוֹת, i. e. בְּשָׁנוֹת, *like* בִּימֹת, 559.

(16) גִּרָּאָה, Fut. Niph. of רָאָה.—פַּעֲלִיךָ, *thy works, viz. of deliverance, aid*; Nom. to גִּרָּאָה, 489. But other copies make פַּעֲלֶיךָ, sing.—וְהִדְרֶיךָ, *and thy glory*, i. e. the glory of thy benignity; comp. Ex. 33: 18, 19.

(17) נֶעֱמַל, *kindness*.—מַעֲשֵׂה יְדֵינוּ, *the work of our hands*, i. e. (if we refer this to the times of Moses), our undertaking, viz. to reach the promised land.—בּוֹנֵה, Imp. parag. of פִּלֵּה, *render stable, secure*.—עָלֵינוּ, *to us, for us*; the sense of עַל not unfrequently agrees with that of אֶל and לְ.

The wish above expressed, is repeated in the final clause, in accordance with the earnestness of the writer's feelings.

The whole Psalm is acknowledged, by all critics of taste, to be one of the most beautiful of all the elegiac compositions which the Scriptures exhibit. Who can read it, especially in a season of affliction, without feeling its power and admiring its excellence?

No. LVIII. Prov. XXIII. 29—35.

(29) אָוִי, *āy*, woe; also the interjection O! which is an expression of woe.—אָבִיר, *sorrow*, a paronomasiac form here, for the sake of consonance with אָוִי, 571. *a*.—מִדְּרֹךְ, from מִדְּרֹךְ, Dec. III. in the singular; the plur. has Vav moveable, as if from a sing. מִדְּרֹךְ.—שִׁיחַ, *complaint, complaining*.—פְּצָעִים, *wounds*.—חֵנָם, *without reason, gratuitously*, i. e. without being engaged in honourable warfare, without fighting against the enemies of his country. The ignoble cause of a drunkard's wounds is, by implication, set in *antithesis* to the noble source of the patriot-warrior's wounds.—חֵכָה לְיֹדֵת, *dulness of eyes*, an exceedingly characteristic stroke of the appearance of the drunkard, after his intoxication. The dull, heavy, (as we say) *glassy*, appearance of the eye, is an obvious and well known trait of intemperance. In the text of Hooght, the first כ of this word has a Munahh over it, which is omitted here because it is an error.

(30) Now follows the answer to the above questions.—לְמִאֲחֲרֵים, *to those who delay, to those who tarry long* etc., is woe etc.—עַל-הַיַּיִן, *over the wine, or at the wine*. Before לְמִאֲחֲרֵים and לְבָאִים (*to those who go, from בֹּא*), the words *woe, sorrow, etc.*, are obviously implied; i. e. to such persons as delay, etc. all the woes enumerated belong.—בְּחִקוֹר (י fulcrum, 64), lit. *to seek out, to investigate*, which means here, *to taste, to make trial of*. It seems like an ironical expression, borrowed from the language which drunkards employ, when they represent themselves as *tasting, proving* wine; a soft expression in their mouth, to describe the excessive drinking of it.—מִמְסַךְ, *mingled wine*, i. e. wine mingled with drugs of an intoxicating nature, wine in which such drugs were steeped.

(31) אַל-תִּרְאֶה, Fut. apoc. Kal of רָאָה; for tone, see 101. *c*; thou must not look, 504. *i*.—כִּי, *when*.—יִרְאָדָם, (in pause), *when*

it looks red; which is the distinguishing trait of wine that is approved by the people of the East. E.g. Olearius (Travels) states, that the Armenians colour their white wines with log-wood, or saffron, in order to make them red.—כִּי יִתֵּן etc., lit. *when it shall present its eye in the cup*, i. e. when it shall sparkle (as we say), when it shall foam with the gas which is in it, and have a lively, sparkling taste. The Hebrew expression has great vivacity.—יִתְהַלֵּךְ בְּמִישָׁרִים, *it goes [down] smoothly*; which is characteristic of the best of soft wine.—בְּמִישָׁרִים means, *directly, straightly*, i. e. without any impediment, smoothly or easily.

(32) אֲחֵרֶיהָ etc., *its latter end, the sequel of it, is like a serpent's bite*.—יִשָּׁךְ, Fut. Kal of נָשַׁךְ, in pause.—נִפְרָשׁ, Hiph. from פָּרַשׁ, which means *to separate, to divide*. But the Syriac Aphel (Hiphil) of this verb, אֲפָרֵשׁ, means *punxit*. Hence we may render here, *stings, wounds*. This description of the consequences of intoxication is exceedingly vivid. I know not how it could be made more so.

(33) זָרוֹת, Part. fem. of זָרַר, *strange women*, i. e. prostitutes; one of the natural and usual consequences of intemperate drinking.—וְלִבְךָ, *et animus tuus*, i. e. *thou thyself*, 475. 2. c.—תִּהְיֶינָה, *pervse things*; another natural consequence of the same beastly vice.

(34) בְּשֹׁכֵב, *like one who lays himself down*, i. e. in order to obtain sleep.—בְּלֵב (לֵב), *in the midst*, lit. *in the heart*.—הִבֵּל, prob. *mast*. By the first image, the *reeling* of the drunkard is designated; by the last, both his reeling and his extreme danger are characterised with a powerful hand.

(35) הִכּוּנִי, Hiph. of נָכַה, *they have stricken me*, [shall he say]; for יֵאָמֵר is here implied, 555.—בִּלְהִיטִי, [yet] *I felt not the pain*, i. e. they have stricken me when I was insensible to the wounds, and could make no efforts to escape them.—הִלְמִינִי, *they have thrust at me*, בְּלִיטִי, [when] *I knew it not*.

So much for complaint, on account of the beating and wounds which the drunkard had received in his broils. But all this does not wean him from his cups. No sooner has he finished the complaints, which his pain at first occasions after he has awaked from

intoxicated sleep, than he again thirsts for the fatal cup, and asks ; —מתי אקריץ, *when shall I rouse up?* an exquisite stroke delineating the inertness, lassitude, and drowsiness, which are not yet shaken off, and under which he is now impatient, because they keep him from his cups.—אוסרף, i. e. מתי אוסרף, *when shall I add? when shall I again?* 533.—אבקקני, Piel Fut., Dagh. omitted in ק, 73. Note 3 ;—ננ epenth. suffix, referring to יין *wine*.—עוד *yet more* : i. e. the first inquiry of the person, who awakes from his intoxicated state, indicates an impatience to repeat his draughts. What can be more to the life, than this?

No. LIX. Job IV. 12—21.

(12) ואלני, *now to me*.—יגגב, (in pause), was a matter *secretly brought or disclosed*. And mine ear received שמיץ, *a whisper*, respecting it or of it; i. e. it was whispered, q. d. secretly communicated to me. A preparation by the speaker for the narration which follows, and well adapted to excite attention.

(13) In the thoughts מַחְזִינֹת, [which arose] *from the visions* of the night, i. e. in a dream, or nocturnal vision; as the following σίγλος shews.—בנפלי, 520 and 521. a.

(14) קראני, *came upon me*, קרא in a like sense with קרה, 279.—ורב, lit. *the multitude*, here put for כל, *all*.

(15) וריח, *for a spirit*. The hair of my flesh תסמר, *was stiff with horror*; a most vivid image of fear and alarm.

(16) יצמד, viz. ריח.—אביר, Hiph. of נבר.—מראהו, *its countenance*.—תמונה, *a form, image* only, was before my eyes; i. e. he could not, on account of terror, look on it steadily enough to recognize what its features were; he only saw an indistinct form; all graphically expressive of terror and astonishment.—דממה וקול, lit. *silence and a voice*, i. e. a low voice, a whisper, 569; finely adapted to increase the awe and solemnity of the whole.

(17) 'Shall mortal man be more just than God?'—אם, *ne*, interrogative. 'Shall man (גבר in pause for גבר) be purer than his Maker?'

(18) בְּעֶבְרֵירִי, *in his servants*, i. e. those who are more immediately employed by him in heaven, as the following στίχος shews.—And to his angels he attributes תְּהִלָּה, *folly, error*, i. e. compared with his own infinite perfection.

(19) אַח, *how much less*; so Rosenmueller and Gesenius, supposing it to stand for אֶחָד. The sense is good; but we may come to the same idea with a less violent ellipsis, or at least, by one which is every where practised in poetry; i. e. by simply carrying forward לֹא יִאֱמִין from the preceding verse, we have a plain idea, viz. אַח, ‘surely then, [he will not confide in] those who dwell in houses of clay, etc.’; see 562.—בָּתִּים, irreg. const. plural of בֵּית. *Houses of clay* is a vivid image of the frail and perishable nature of human bodies. There seems to be a reference in this, also, to Gen. 2: 7. 3: 19; but it is not absolutely necessary to suppose this.—אֲשֶׁר יִסְרָחֻם . . . , *whose foundation is in the dust*; an additional evidence of great frailty and of a perishable nature.—יִרְכָּצֵמָם, lit. *they crush them*, viz. men who dwell in houses of clay, etc. But the verb has an indefinite Nom., and is here employed in a passive sense, i. e. *they are crushed* before the moth; an additional, most vivid image of the frailty of man; see 500. Note 2. Rosenmueller and Gesenius construe עֵשׂ הַפִּנִּי, *as the moth, sicut tineæ*, and appeal to 1 Sam. 1: 16, as a confirmation of this meaning. But as this is a very doubtful sense of הַפִּנִּי; and as the Hebrews familiarly say, ‘are smitten, scattered, crushed, dispirited etc., הַפִּנִּי, *before an enemy*’; I understand the phrase in a like sense here. ‘Men are crushed *before* the moth;’ i. e. the moth, insignificant and harmless as it appears to be, has power to crush them; a more vivid image than the other, while the *usus loquendi* is equally well preserved.

(20) מִבֹּקֶר לְעֶרֶב, *from morning to evening*, i. e. in a day, in one day, in a very short space of time.—יִבְהוּ, Hoph. Fut. of בָּהַח, 261. in e. g., and 146.—מִבְּלִי מְשִׁים, *without any one considering*.—מְשִׁים is a Hiph. Part. of שׁוּם, and is a *constructio prae-gnans*, implying לֵב, *animum*, after it; and שׁוּם לֵב means, *to consider*. The meaning is, *suddenly*, i. e. before any one has time to consider or to think. In the same manner, the Hebrews use לֹא

יָדַע, *one knows not, for suddenly, unexpectedly.* The whole verse is exceedingly animated.

(21) הֵלֵא, *ecce, lo.*—יִתְרָם בָּם, *lit. their excellence [which is] in them;* but the pron. בָּם is redundant, 544.—נִסַּע, *Niph. of נָסַע, lit. is torn away, viz. by violence, an intensive description of the sudden and violent manner in which human glory and fancied excellence perish, or are wrested from the possessor.*—לֵא כְּמָה, *lit. but not with wisdom, i. e. men die before they have made any great advances in knowledge and understanding; another trait which strongly indicates their frail, perishable, imperfect state.*

The implication of the whole is this: ‘How can man, so frail, so short-lived, so ignorant, and so erring, presume to be righteous before God, or to plead his merits there!’ The whole picture is drawn with a master-hand, in colours so vivid and so skilfully laid on, that he must be destitute of all taste for painting of this nature, who is not deeply penetrated with a sense of its beauty and excellence.

No. LX. 2 Sam. XII. 1—7.

The student will find an account of the occasion which gave rise to this beautiful parable, in the history of David’s conduct, chap. XI., and in the context which follows the parable itself.

(1) שָׁנִי, 457. *a.*—אַחַת, *for אחת, 142. a, and 144.*—רָאֵה, *ple-nè, for רָא, Part. of רָוַח, 270. 5.*

(2) הִרְבֵּה, 403. *d.*

(3) וְלָרַשׁ, where רָשׁ is written in the usual form of the Part. in verbs עוֹלָם.—אֵין כָּל, *nothing at all*—כִּי אֵם, *except.*—קָטְנָה, *fem. of קָטַן.*—נִחַיָּה, *Fut. Piel of נָחַה, with suff. נָה.*—מִפֶּתוֹ, *of his morsel, viz. of bread, from פֶּת, Dec. VIII. c.*—תִּשְׁתֶּה, *did it drink, Imperf., (as also the preceding תִּאָכַל, 504. c. So also, תִּשְׁקַב, which follows.*—בָּתָּה, *for בָּתָּה, 107. 2.*

(4) הִלָּךְ, *lit. way, journeying, here for traveller, i. e. elliptically for אִישׁ הִלָּךְ, 548. b.*—וַיְחַמֵּל, *and he spared, i. e. he was sparing, he refrained.*—לְעֵשׂוֹת, *to dress, to provide.*—הֵבֵא, *who had come, 412. Note 1.*

(5) וַיֵּחָר , apoc. Fut. of חָרָה.—חַי יְהוָה, lit. *alive is Jehovah*, i.e. as Jehovah liveth,—as surely as Jehovah liveth; an oath of the highest nature.—כִּי בֶן-מָוֶת, it is certain as Jehovah lives, *that a son of death*, i. e. condemned to death, shall the man be, who has done this, 444. d.

(7) אַתָּה הָאִישׁ, *thou art the man*; i. e. Thou art the man who hast done this, viz. who hast acted in a manner which corresponds with the conduct of the rich man in this parable, and which may be justly compared to it; *thou art the man*, who hast wronged and oppressed the poor, and taken from him that which was very dear to him and which was rightfully his; thou, by thine own declaration, art the man, who is worthy of death for the crimes which he has committed.

It may be seen here, that according to the laws of interpreting parables, one principal point is the aim of the speaker, viz. to illustrate the oppression and wrong which David had done to Uriah; while all the other circumstances of the parable are added, merely for the sake of verisimilitude and concinnity.

No. LXI. Judg. IX. 6—20.

(6) בְּעֵצֵי, *possessors, inhabitants*.—עַם אֵלֶּךְ, *by the ilex, near the ilex*,—מִצֵּב, Part. Hoph. of נָצַב, *planted*.

(7) וַנִּגְדֹּדוּ, with an indef. Nom., 500. a.

(8) הָלוֹךְ הָלָכָה, 514. d.—מִלְכָּה, *möl-khā*, the points are adapted to the Qeri מִלְכָּה, which is the Imp. paragogic; for such a form, see 212. 5.

(9) הֲיִחָדָלְתִּי, interrog., 152. d. 2, which, however, supposes that the following ה is pointed with Qamets. And this should be the case; for no analogy explains the Hhateph Qamets here, and the word should be written either הֲיִחָדָלְתִּי, or הֲיִחָדָלְתִּי.—אֲשֶׁר, *by which, through me*.—יִכְבְּדוּ אֱלֹהִים, *they honour God*, i. e. God is honoured etc., 500. Note 2, which seems to refer to the oil used in consecration, as in Ex. 30: 24, or to the oil which was mingled with cakes presented in sacrifice, as in Lev. 14: 10, 12, 21, 27, etc.; and to the perfumed oils used on the head, and parts of

the dress etc., in the East.—*לָרִיב עָלֶיךָ*, to wave over the trees, i. e. to reign over them; which is here designated, very appropriately to the nature of the king, by *waving over them*.

(12) *לָרִיב*, Imp. fem. of *רִיב*.—*אַתָּה*, pronoun fem., see 165. e. —*מִן הַנִּיבִים*, the points are adapted to the Qeri, viz. *מִן הַנִּיבִים*, fem. Imp., see in 212. 5.—*הַיָּמִין יִשְׂמְחֶנּוּ אֱלֹהִים*, as before in v. 11.—*הַיָּמִין יִשְׂמְחֶנּוּ אֱלֹהִים*, which gladdens Elohim; Dag. omitted in *נ*, 152. a. 5. The reference here is to the use which was made of wine, in the libations etc. which were presented to the Deity, and to the common use of it by men.—*לָרִיב*, as before.

(14) *הַתְּאֵדָה*, the buck-thorn, or bramble.—*מִן הַנִּיבִים*, 89.

(15) *אַתָּה תִּמְשָׁךְ מִן הַנִּיבִים*, ye will anoint me, i. e. constitute or make me king, which was done by the ceremony of anointing; 527. a. —*מִן הַנִּיבִים*, 507. b.—*הַתְּאֵדָה*, Imp. of *תָּאֵדָה*.—*מִן הַנִּיבִים*, from *לָרִיב*, Dec. VIII.

The explanation of this parable or fable, immediately follows v. 15. The general object cannot be mistaken. Of courtesy and from gratitude, if not of right, one of Gideon's lawful heirs should, in the view of Jotham, have been chosen for a leader in Israel, seeing that Gideon had wrought so many and such signal deliverances for them. But the men of Shechem had slain his 70 sons, (all of the legitimate ones except Jotham), in one day. By the symbol of the olive and the vine, two of the most useful of all the fruit-trees which grow in Palestine, Jotham reminds the men of Shechem, that the nobler branches of his family, (although they ought to have been chosen as leaders in Israel), might despise the thought of ruling over such men as the Shechemites. The bramble represents Abimelech; a truly sarcastic image. The olive and the vine could speak of *waving over the trees*; but as to the little stunted buck-thorn or bramble, which grows only in a barren desert, how could this *wave over them*? And then the irony contained in the invitation given by it to the trees, to come and seek refuge in its shadow—the ilex and the lofty cedars of Lebanon seeking refuge in the shadow of a stunted bramble-bush!—what could be more severe upon Abimelech? Finally, as the bramble assumes to itself airs of haughtiness, when it is invited to

be king, and threatens vengeance to the cedars of Lebanon, in case they refuse to pay due homage to this importance; so Jotham warns the Shehemites, that Abimelech, vile and insignificant as he was, might be expected to revenge all the slights which he would receive from them, after a little while, and that mutual jealousies and contentions would destroy them both.

The whole apologue is not more beautiful for the simplicity of its language and structure, than for the eloquence and severity of the appeal which it makes to the Shechemites, and the boldness of the man who dared thus to address the murderers of all his father's house.

No. LXII. Is. V. 1—7.

(1) אֲשִׁירָה נָא, *let me sing now*, Kal Fut. parag., 'from שִׁיר. — לִירְדִי, either, *respecting my beloved*, or, [a song] *of my beloved*, taking שִׁירָה from the next stanza, 562. לִירְדִי may also be rendered, *friend*. The prophet means to represent the case of a friend of his, who had a vineyard, and who dealt with it as the sequel shews.—שִׁירָה, before this אֲשִׁירָה is implied, 562.—דִּירִי (= לִירְדִי), *friend*—לְבָרְמוֹ, *respecting his vineyard*.—בְּקַרְןִּי, *on a mountain-top*, or, *the summit of a hill*; probably the southern aspect of a hill is here meant, a place best adapted of all for the production of choice grapes. In Arabic, קַרְן means *hill* or *mountain-summit*; and so the Swiss call their mountain-summits, Shreckhorn, Wetterhorn, Aaerhorn, etc. i. e. Terror-horn, Storm-horn, etc.—בֶּן־שֶׁמֶן, lit. *the son of oil*, i. e. fat, rich; comp. 444. d.

(2) יַעֲזֹבָהּ, *he dug it up*.—*And he planted it with the שֶׁרֶק, a noble species of vine*; at the present day, in a like sense we could say, 'with the Madeira-vine.'—מִגֹּדֶל, *a tower*, viz. for the residence of the keeper, and for defence against predatory ravages. *And he hewed out a wine-vat (יֶקֶב) therein*, בוֹ.—וַיִּקְרֶן, Piel Fut. of קָרָה, 286, 2.—לְעֵשִׂיתָ, *for the production*.—בְּאֲשִׁים, *sour, worthless grapes*; which after planting the שֶׁרֶק, he could not well expect. After בְּאֲשִׁים the word עֲנָבִים, *grapes*, is implied.

Here, as it seems to me, the parable properly ends; as ap-

pears from the direct address to Jerusalem and Judah, in the following verse. It is God who speaks, in this direct address, and continues the figurative style, used in the parable itself, the interpretation of which could be attended with no difficulty, in regard to those who were addressed.

(3) אֵינִי and יוֹשֵׁב, each sing. generic. *Judge now between me and my vineyard*, i. e. judge of the case in respect to me who am your God, and yourselves who are my people.

(4) וְלֹא עָשִׂיתִי בּוֹ, 75. a; *what can be done*, 523. d.—lit. *and I have not done in respect to it*, i. e. which I have not done for it.—מִדָּעָה etc., *why then* etc., i. e. why, when I had a right to expect obedience and affection, have Israel rebelled, and rendered me evil for good?

(5) אֲדִירֶכָה, Hiph. Fut. of דָּרַע, *I will shew*.—עֲשֹׂה, *acturus sum*, 529.—הִסֵּר, Hiph. Inf. abs. of סָוַר, elliptical for אֶסִּיר אֶסִּיר, *I will surely remove*, 517.—וְהָיָה לְבָעֵר, lit., *and it shall be for burning*, i. e. it shall be consumed, 523. d.—בָּעֵר is the Inf. of Piel.—פָּרַץ, Inf. abs. elliptical for פָּרַץ אֶפְרָץ, *I will surely break down*, 517.—וְהָיָה לְ, 507. b, *and it shall be trodden down*.

(6) בָּתָּה, lit. *I will make it an end*, i. e. *I will make an end of it*. More probably the true reading here is בָּתָּה, *wasting, desolation*; comp. in Is. 7: 19.—לֹא יִעָדָר, *it shall not be dug with the mattock, hoed, or, it shall not be weeded, cleaned*.—וְעָלָה, *and there shall grow up*.—וְעַל, *and unto*.—מִהַמָּטֵר, lit. *from raining*, i. e. *that they shall not rain*, 521. Note.

Meaning of vs. 5, 6: 'Because I have done every thing for Israel which could be done, by way of favour and blessing, and they have been altogether ungrateful and disobedient, therefore I will give them over to severe punishment, to wasting and destruction.'

(7) The person speaking is now changed, and the prophet himself directly addresses his countrymen, adding a summary explanation of the whole, in a single sentence. *The vineyard of Jehovah are the men of Israel, and the men of Judah, the plant in which he delighted*, שְׂעִשְׂוֹתָיו, lit. *of his delights*. *And he looked for justice, but behold, murder; for equity, but lo! the cry [of the oppressed]*.

A most striking portrait of the character and conduct of the Jews. The student will not overlook the paronomasia here; *He looked for* מִשְׁפָּט, *and behold!* מִשְׁפָּח; *for* צִדְקָה, *and lo!* צִדְקָה, 570. b. In this figure Isaiah greatly abounds, so that it may be regarded as one of the usual characteristics of his writing.

In interpreting this parable, Gesenius makes it to end with v. 6; and in regard to וְעַל הָעֲבִים אֲצַוָּה, he remarks, that 'the writer has fallen out of his fiction here,' inasmuch as the owner of the vineyard is a man merely, and cannot *command the clouds*. Eichhorn also, feeling the like difficulty, has rendered אֲצַוָּה, by *beschwören*, to conjure, to exorcise!—a liberty sufficiently large. But on the ground above stated, viz, that the parable properly ends with v. 4, (which seems to be plain from the change in the language, for would the prophet's friend, in his song, address *the men of Judah and Jerusalem?*) there is no need of charging Isaiah with having forgotten himself in writing—a charge to which he is as little exposed as any author whom I could name; nor of introducing an *exorcist* into the scene. Did the vine-dressers of Judea, (who had so much occasion for timely rains, and for the want of which they often suffered much), seriously believe, that they could *exorcise* the clouds, and make them pour down the rain, or refrain from pouring it down? If not, how can the *verisimilitude* of the parable be kept up by representing the vine-dresser as declaring, that he would *exorcise the clouds*, so that they should not rain? Where is there any parallel to this?

The whole parable, and the application of it, is exceedingly striking and beautiful. The moral impression is of a high and awful nature, and leaves the mind deeply affected with the guilt of ingratitude and disobedience, on the part of those who are continually receiving unnumbered blessings from heaven.

No. LXIII. Ps. LXXX. 9—20.

This exquisite composition is ascribed, in the title, to Asaph. But whether it was the Asaph so noted in the time of David for his skill in music, and probably in song, (1 Chron. 15: 19), there is nothing which can certainly determine. Some have assigned

this Psalm to a period as late as the time of the Maccabees; others to the time of Jehoshaphat; and some to that of Joram; all without any definite and satisfactory reasons. On the contrary, v. 3 seems evidently to refer to a state of things in Palestine, antecedent to the division of the ten tribes; nay, one might almost suspect, antecedent to the time in which the tribe of Benjamin was nearly destroyed, Judg. 20: 41 seq; for the reference in the Psalm appears to be to those tribes which were, at the time of writing it, of conspicuous military significance and power. On the whole, however, one may assign it to the Asaph who was contemporary with David; and the occasion of it seems to have been, some reverse in war which David had suffered, and the consequent destruction of some part of his kingdom.

The ardent intercession which the writer makes for his suffering people, in the first part of the Psalm, is crowned by the allegory or parable which concludes the piece, and which is one of the most exquisite of all this species of composition that can any where be found.

(9) הִסִּירֶנָּה, *hast thou removed, hast thou transplanted*, for so the nature of the image requires it to be rendered.—*Thou didst drive out the heathen* [the Canaanites], וְהִסִּירֶנָּה, Fut. Kal of נָטַע, with suffix; and *didst plant it*, viz. the vine, i. e. Israel.

(10) בָּנִיתָ, *thou didst make room, thou didst remove*, viz. whatever stood in its way.—וְהִתְשִׁירֶנָּה, and *cause to take root*.—שָׁרְשֶׁיהָ, *shō-rā-shè-hā*, 68.

(11) כֶּסֶּה, *kös-sū*, with Qamets Hhateph; see in Par. I. Pual.—בְּצֶלֶה [by] *the shade of it*, the Abl. of instrument.—וְנִצְנְקֶיהָ, and [by] *the shoots of it* [were] *the cedars of God* [covered]; כֶּסֶּה is implied after these last nouns, and is adduced from the preceding στίχος, 562. *Cedars of God*, lofty cedars, 465. e. Rosenmueller and De Wette understand this comparison to mean only, ‘like the cedars.’

(12) קַצִּירֶיהָ, *its branches, luxuriant shoots* that were to be pruned off, as the etymology of the word shews.—יָם, i. e. the Mediterranean Sea, the *western* boundary of Palestine.—נָהָר, i. e. the Euphrates, the *eastern* boundary of Palestine; see Gen. 15:

18.—יוֹנְקוֹתֶיהָ, i. e. it sent forth *its branches*, תִּשְׁלַח from the preceding στίχος.

The imagery, thus far, presents a lively representation of the flourishing state of the Hebrews, after they had been transplanted from Egypt to Palestine. Next comes the reverse of this prosperous condition; the imagery being still kept up.

(13) גִּדְרֶיהָ, why hast thou broken down *its hedges*, and thus exposed it to be devoured? as follows—*So that all who pass by the way* אָרְוָה, *crop it off, devour it*; from אָרָה.

(14) יִכְרֹסְמָנָה, Fut. Pilel, from the pluriliteral כְּרֹס, 300. —מִן־עֵץ, *out of the forest*, or, *belonging to the forest*.—וְהַחַיָּה שָׂרִי, *and the wild beast*, lit. *the moving creature, of the field*; from זָרַח, *to move about*.—יִרְעָה, Fut. Kal of רָעָה.

(15) Thus far the wasted, desolate condition of the country; or, at least, of that part of it which is the subject of complaint. And now follows supplication in its behalf.—שׁוּב, *return, turn back*, viz. from thine anger.—הִבָּט, from נָבַט.

(16) וְכִבְּהָ, *and protect [it]*; so Ges. and LXX. Rosenmueller and others, *plantam, plant*; but with a less certain etymology. It is Imp. parag. of כִּבֵּן.—*Protect what thou hast planted with thine own right hand*. The parallel στίχος explains the figure.—וְעַל־בֶּן, i. e. וְכִבְּהָ עַל־בֶּן, *yea, protect the son*, viz. Israel, often called *a son*, see Hos. 11: 1.—אֲמַצְתָּהָ לָךְ, *whom thou hast established for thyself*, i. e. to whom thou hast given a settled abode in the promised land, and that they may be a people devoted to thee.

(17) שָׂרְפָהּ, Part. pass. fem. of שָׂרַף; *burned in the fire is the vine*, etc. The writer, from the strength of his feelings, again returns to complaint of the desolation which had been made.—כִּסְוֶיהָ, Part. pass. of כָּסַח; *cut off, cut up*.—מִגִּבְרַת פָּנֶיהָ, lit. *at the rebuke of thy countenance*, which may be retained; or we may render simply, *at thy rebuke*, 475. 2. b.—יֵאָכְרוּ, in pause, i. e. *the vines perish*, or, the Israelites, the בָּנִים referred to in the preceding verse, perish.

(18) *Let thy hand be* עַל־אִישׁ, *over the man*, i. e. let it protect him.—אִישׁ יְמִינְךָ, lit. *the man of thy right hand*, i. e. Israel whom thy right hand has planted and established; comp. 424, for the

latitude of the signification of the Gen. case.—*עַל־כֵּן* etc., as in the preceding verse.

(19) The writer pleads that this supplication may be answered, because distresses have not come upon them in consequence of apostasy from the worship of the true God; *We have not turned back from thee.*—*תַּחַיֵּינוּ*, Piel of *חָיָה*, lit. *restore us to life*, i. e. rescue us from our distressing condition, in which our very life is endangered.—*וּבְשֵׁמֶךָ*, *for by thy name are we called*; another motive why they should experience the interposition of God's protecting hand.

(20) *Jehovah!* [God of] *the armies of heaven*, *הַשִּׁיבֵנוּ*, *bring us back*, viz. from our calamitous state, *restore us*, viz. to our former condition.—*הָאֵר פָּנֶיךָ*, Hiph. Imp. of *אָרַר*, lit. *make thy face to shine*, i. e. look propitiously upon us.—*וְנִגְשָׁעָה*, Fut. Niph. parag. of *נָשַׁע*, *and we shall be delivered*, viz. from our troubles and distresses.

The temper of mind, the subdued yet deep feeling of soul, which the writer exhibits; the delicacy of his touches, the simplicity of his imagery, the earnestness with which he pleads for his people and country, the high sense of dependance on the mercy of God which he evidently cherishes, and the unaffected manner in which the whole is presented; unitedly constitute one of the most delightful pictures of this nature which was ever drawn. May he who reads, learn to plead for himself and for others with such fervency, and with such a humble yet confiding spirit!

INDEX.

PART I.

EXAMPLES FOR PRAXIS

Page.

9

PART II.

EASY SENTENCES FOR BEGINNERS

16

PART III.

SELECT PORTIONS OF PROSE.

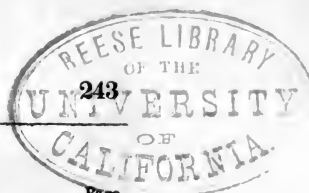
I. Original creation, Gen. 1: 1—2	23
II. Work of the first day, Gen. 1: 3—5	23
III. The work of the second day, Gen. 1: 6—8	23
IV. The work of the third day, Gen. 1: 9—13	24
V. The work of the fourth day, Gen. 1: 14—19	24
VI. The work of the fifth day, Gen. 1: 20—23	24
VII. The work of the sixth day, Gen. 1: 24—31	25
VIII. The institution of the Sabbath, Gen. 2: 1—3—.	26
IX. The formation of man, etc. Gen. 2: 7—17	26
X. The formation of woman, Gen. 2: 18—25	27
XI. Temptation and fall of our first parents, Gen. 3: 1—7	27
XII. Their trial and condemnation, Gen. 3. 8—19	28
XIII. Wickedness and condemnation of the Antediluvians, Gen. 6: 5—8	29
XIV. Threat of destruction; and building of Noah's ark, Gen. 6: 13—22.	29
XV. Entrance into the ark, and prevalence of the flood, Gen. 7: 7—24	30
XVI. Abatement of the flood. Noah and his family leave the ark, Gen. 8: 1—20	31
XVII. The building of Babel, Gen. 11: 1—9	33
XVIII. First calling of Abraham, Gen. 12: 1—4	33
XIX. Second promise to Abraham, Gen. 15: 1—6	34
XX. Third promise to Abraham, Gen. 17: 1—8	34
XXI. Abraham offering up his Son, Gen. 22: 1—19	35
XXII. Appearance of Jehovah to Jacob, Gen. 35: 9—15	36

XXIII. Birth, education, and flight of Moses, Ex. 2: 1—15	Page. 37
XXIV. Appearance of Jehovah in the burning brush, Ex. 3: 1—6.	38
XXV. Commission of Moses, Ex. 6: 1—11	38
XXVI. Institution of the Passover, Ex. 12: 18—33	39
XXVII. The ten commandments, Ex. 20: 1—17	40
XXVIII. Renewal of the same, Ex. 34: 4—8	42
XXIX. Nadab and Abihu destroyed for offering strange fire, Lev. 10: 4—3	42
XXX. The blessing upon the people of Israel, Num. 6: 22—27	42
XXXI. Destruction of Korah and his company, Num. 16: 23—35	43
XXXII. Water brought from the rock, by Moses, Num. 20: 7—11.	44
XXXIII. Various exhortations by Moses, Deut. 6: 4—9. etc.	44
XXXIV. Death and burial of Moses, Deut. 34: 1—8	45
XXXV. Passage of the river Jordan, Josh. 3: 9—17	45
XXXVI. The sun and moon arrested in their course, Josh. 10: 12—14	46
XXXVII. Victory of Deborah and Barak, Judg. 4: 13—24	47
XXXVIII. Death of Sampson, Judg. 16: 23—31.	48
XXXIX. The calling of Samuel, 1 Sam. 3: 1—14	49
XL. Combat of David with Goliath, 1 Sam. 17: 38—51	50

SELECT PORTIONS OF POETRY.

XLI. Hallelujah Psalm, Ps. 150	51
XLII. Exhortation to bless God, Ps. 134	52
XLIII. Exhortation to praise God, Ps. 117.	52
XLIV. God our benefactor, Ps. 113	52
XLV. God merciful and faithful, Ps. 103	53
XLVI. God our Creator, Ps. 100	55
XLVII. God the mighty King, Ps. 93.	56
XLVIII. God's kindness, Ps. 65.	56
XLIX. God our refuge, Ps. 46	56 <i>b</i>
L. God who wields the thunder and lightning, Ps. 29	56 <i>c</i>
LI. The Lord our Shepherd, Ps. 23	56 <i>d</i>
LII. The king of Glory, Ps. 24	56 <i>d</i>
LIII. The book of nature and of revelation, Ps. 19	56 <i>e</i>
LIV. Who shall dwell with God	56 <i>g</i>
LV. The lot of the righteous and of the wicked, Ps. 1	56 <i>g</i>
LVI. Longing after God, Ps. 84	56 <i>h</i>
LVII. Shortness and vanity of human life, Ps. 90	56 <i>i</i>
LVIII. The evils of intemperance, Prov. 23: 29—35	56 <i>k</i>
LIX. A vision of the night, Job 4: 12—21	56 <i>l</i>

INDEX.



PARABLES.

LX. Parable of Nathan, 2 Sam. 12: 1—7	Page. 56m
LXI. Parable of Jotham, Judg. 9: 6—20	56m
LXII. Parable of the vineyard, Is. 5: 1—7	56n
LXIII. Parable of the vine, Ps. 80: 9—20	56e

NOTES.

Notes on PART I.	57	Notes on Part III. No. 32	183
Notes on PART II.	65	No. 33	183
Notes on PART III.	100	No. 34	184
on No. 1	103	No. 35	185
No. 2	105	No. 36	186
No. 3	106	No. 37	187
No. 4	107	No. 38	188
No. 5	108	No. 39	191
No. 6	109	No. 40	192
No. 7	110	Heb. Poetry No. 41	193
No. 8	114	No. 42	196
No. 9	119	No. 43	197
No. 10	129	No. 44	199
No. 11	134	No. 45	200
No. 12	139	No. 46	202
No. 13	144	No. 47	203
No. 14	145	No. 48	203
No. 15	147	No. 49	206
No. 16	150	No. 50	208
No. 17	153	No. 51	211
No. 18	157	No. 52	212
No. 19	159	No. 53	216
No. 20	160	No. 54	220
No. 21	162	No. 55	221
No. 22	164	No. 56	223
No. 23	165	No. 57	225
No. 24	167	No. 58	228
No. 25	168	No. 59	230
No. 26	170	No. 60	232
No. 27	171	No. 61	233
No. 28	178	No. 62	235
No. 29	179	No. 63	237
No. 30	180		
No. 31	181		



